

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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### The Plague of Easy Divorce

THE people of the State of New York are to be congratulated on the refusal of the legislature to add another cause for divorce. It is often said, but erroneously, that New York permits divorce only for infidelity. That was the case for many years, but at present four causes are recognized by the courts. Within the present generation, legislation was enacted allowing divorce should one of the parties be sentenced to the penitentiary for life, or adjudged "incurably insane." The laxity of this legislation is clearly seen when we remember that the average life sentence is not a sentence for life, and that "insane," and particularly, "incurably insane," are states which science is quite unable to define.

The so-called "Enoch Arden" law was the next step in laxity. If husband or wife disappeared, and at the expiration of five years could not be found after diligent inquiry, divorce was permitted under this statute. In the first case of note under the "Enoch Arden" law, the missing husband, a man of prominence in his profession, returned within a week after the divorce had been granted. Collusion was suspected in this case, and while it could not be proved, the incident shows how easily the law could be, and still can be, misused. The bill recently defeated at Albany was merely an extension of the "Enoch Arden" law, since it proposed to authorize divorce in case "desertion" for three years could be shown.

Although New York can compare very favorably with the other States in its small number of divorces, its legal history shows very clearly that if one reason for dissolving the matrimonial tie is permitted, others will certainly follow. For more than a century, the State sought through legislation not only to protect "the parties to the contract, but to safeguard society by . . . enforcing

proper moral standards, the failure to enforce which would be detrimental to society," as was held two years ago by the Court of Appeals in *Shonfeld vs. Shonfeld*. Despite the solicitude of most of the courts, grave abuses manifested themselves almost from the beginning in connection with the one cause for which divorce was sanctioned. In many instances, it was fairly plain that petitions for divorce were sustained only by collusion, perjury, and gross immorality.

It is at least probable that in most cases the courts were not able to uncover the whole of this noisome mass of corruption. Still, since infidelity is not only a legal cause for divorce, but also a statutory offense for which severe punishment can be inflicted, it is proper to ask why these courts, when granting a divorce, did not invariably instruct the local prosecutors to proceed against the guilty party. Yet such prosecutions, or prosecution on any other ground, are practically unknown, although it is clear that the registration of a divorce means that an indictable offense has been committed. If infidelity is proved, one of the parties is certainly guilty of adultery. If the cause alleged is not proved by true evidence, then perjury, probably linked with fraud or collusion, is present. In the first case, there is an indictable offense against good morals, and in the second an indictable offense against the administration of justice.

In a sense, this endless flow of corruption in public and private morals is inevitable, once the State undertakes to sanction divorce, and allow remarriage. Give human nature, especially as manifested in its unlovelier aspects, an inch, and it will take more than an ell. When the State lends itself to the destruction of this integral element of society, it disturbs the peace and order of the community, and tends to destroy the foundations of strong and just government. By reducing marriage to the level of a con-

tract confirmed by no Divine sanction, the religious rebels of the sixteenth century initiated a movement which today, in many countries, and even in some of our own jurisdictions, makes marriage a contract revocable at will. Any public action, therefore, which checks "easy" divorce laws, and is calculated to eradicate the corruption which festers in practically all divorce courts, is to be welcomed.

The State must do its part in maintaining healthy moral standards, but the ultimate remedy for this social evil must be sought elsewhere. When truth, loyalty, chastity, and the determination to be true at whatever cost to plighted faith, dies, then the State is marked for destruction. For our present evils, there is unfortunately no immediate remedy. We must not neglect any legal protective device against the immorality of free and easy divorce, but our chief care must be to give our children an education in religion and in morality which will protect the home, the State, and civilization itself, in the generations to come.

### Recovery or Reform?

**I**N an interesting paper contributed to the New York *Herald Tribune* for April 11, Walter Lippmann cites two indications that the country is on the road to recovery. According to the *Journal of Commerce*, quoted by Mr. Lippmann, "a number of large financial institutions, after much study and searching of heart, have decided to buy long-term bond issues." Up to the present, the longest term any were willing to consider ended in 1945, but now "they will take on any maturity, if the issue is good enough, and they can get a reasonable rate of yield."

This good news is supported by the monthly survey of business conducted by the American Federation of Labor. The "heavy industries" are beginning to recover, although they are still fifty-five per cent below the level of 1929. Consumer industries are now only fifteen per cent below that level. These two announcements, comments Mr. Lippmann, one from labor and the other from Wall Street, are "highly pertinent to the problem of recovery." The corporations are resuming their purchases from the heavy industries, and they are obtaining the money for this purpose "from banks and investors." All this means that purchasing power exists, and that it is being used, indirectly, at least, to lessen unemployment in those industries in which unemployment is highest. If this diagnosis is correct, and it is at least probable, then labor, capital, and the whole country are distinctly on the up-grade.

At the same time, Mr. Lippmann delicately moves a question which has been put more brutally by some of the more powerful industrialists. Is recovery of more importance to the country than the reforms which the Administration has sought to introduce into the economic and industrial world? Stated in other words, do we want more men, put quickly back at work, with more wages, profits, and dividends, or are we willing to bear with the present distress a little longer, in order to establish these

reforms? Mr. Lippmann inclines to the opinion that these long-sought and necessary reforms ought to wait upon recovery.

We cannot share that view. It is like proposing to call off the heavy artillery at the very moment that cannonading all along the line will bring victory. A century of recurrent prosperity and starvation, of periods of industrial peace broken by ferocious industrial wars, should suffice to teach us that the old laissez-faire system is wholly incompatible with industrial peace and national prosperity. It is not a question of reform *or* recovery, but of recovery *through* reform, and the two ideals can go on together to this end in mutual helpfulness.

To lose sight of the truth that real recovery is dependent upon a radical reform of our industrial and economic system, is to lose all that has thus far been won. An open and unashamed return to the old system, even though its immediate effect might be to put more men at work, would be the sale of our birthright for a mess of pottage. This is the winter of our Valley Forge, and like our ancestors, we must hold out to the end for justice, for righteousness, and for a lasting peace.

### Dickens' "Life of Christ"

**C**ATHOLIC lovers of Dickens viewed with misgivings the announcement of the publication in a chain of American newspapers of the great novelist's "Life of Christ." Dickens wrote the book for his children, and he would never consent to publish it. It is regrettable that the representatives of the family have taken another view, for the book will add nothing to Dickens' literary fame, and will give pain to many.

As Leacock writes, Dickens has created an enchanted world of English lanes, and stage coaches, and gabled inns, and London streets. Leacock might have added that no one ever equaled Dickens in describing the enjoyment of good trenchermen at a dinner, and the misery of bad weather. But inns, and coaches, and dinners, and storms, are merely the background of that vast stage which Dickens has peopled with immortals. Men will laugh with Pickwick and Micawber, with Cap'en Cuttle and Sairey Gamp, as long as the English tongue is remembered. Old eyes will grow dim again with tenderness, as little David going away to boarding school, turns for a last look at his mother, standing alone at the garden gate, "holding up her baby in her arms for me to see." No less than Shakespeare himself, this master of laughter and tears is part of our language and literature, part of our daily speech, part of the being of men and women who from childhood to old age have pored over his magic pages. In all that he wrote there is not a line to offend the most delicate conscience, and thousands that bring cheer and new courage when life's pulse beats low. For what he has given us, we humbly thank God. It is our loss that he could not give more. But he gave all that a man could give who has never known Christ.

In his books, as still more in his life, that ignorance limits Dickens sharply. He sees to the very heart of

everything that falls within his vision, but he lived in a land of low horizons, and he had no bridge to the supernatural. He believed in God, and it is to his credit that in face of an establishment of worldly ecclesiastics, he upheld reverence for what he took to be religion, and respect for all whose religion was sincerely held and consistently lived. But of supernatural religion, of God, and the fulness of His revelation in the Second Person of the Most Blessed Trinity, of the Holy Spirit, the Enlightener and Sanctifier, he knew little or nothing. To his dim eyes had never come the splendor of the Son of God on Thabor, the sweetness of the Son of Mary, working among His people. He never glimpsed that infinite love for all mankind which we, to whom has been vouchsafed the gift of the Faith, see daily in Christ Jesus, Who being Man yet is true God, even as God our Creator is God.

He revered Christ as "a good man," although he rarely mentions Him in his books. In them philanthropy, which is love of man, takes the place of charity, which is love of God, and love of all men for His sake. Throughout his novels there is no trace of a Christ Who came to teach us the plain ways of salvation; no hint of any compelling obligation on all men to submit to the law of belief and action which He promulgated. Dickens' moral code is pure and benevolent, but it rests on natural virtue alone, when, indeed, it does not coincide with the utilitarian precept, "Be good and you will be prosperous." What Chateaubriand said of Napoleon, "He was as great as a man can be without true virtue," applies to the literary work of Dickens. The epigram stresses at once the worth of his novels, and their obvious limitations.

Emphatically, the Christ of Dickens is not the Christ of the Gospels. Dickens saw Him as a great and good man to whom God had communicated, as He had also communicated to the Saints of the Old Testament, and to the Apostles, certain marvelous powers. Dickens never saw him as very God, Himself the Master of life and death. What he writes of Christ is reverent in tone, but its moral and religious level is no higher than that of his novels. It could not be, for with Dickens every book was part of himself, sincerely, even consciously. In one, he would plead for the poor and the outcast, in another, attack the brutalities of schools and workhouses, in a third, preach the New Kingdom in which there would be no Scrooges, but only Tim Linkinwaters and Cheeryble Brothers. Perhaps no great power of thought would sustain the theme, but the story he told would glow with the warmth of his rich imagination, and throb with the indignation that stirred his heart, whenever he saw suffering and injustice.

The same qualities, in a measure, mark Dickens' "Life of Christ." They make it, whatever the author's intention, a subtle attack on the Divinity of Christ. As the Bishop of Nottingham has recently said, "It is perfectly clear that the writer of this book did not believe at all in the Divinity of Christ." This negation influences every page of the "Life."

The book will probably be issued in a special edition

for children, but Catholics will remember that it is not a book for Catholics. And most of us who love the novelist will feel that what he taught in his stories is undone by what he teaches in this unhappy little book.

## Job Insurance

NOWHERE in the United States has unemployment insurance been established on a wholly satisfactory basis. For at least twenty years the topic has been discussed, but only in Wisconsin has any definite action been taken.

As yet we are not agreed even on essentials. Should this insurance be organized and controlled by the several States, or by Congress on a nation-wide basis? In either case, what proportion of the costs should be borne by the workers, the employers, and the State? Should the costs be divided between these three parties, or only between employers and employees? Or should the State pay all?

The truth of the matter seems to be that those who control our destinies are not as yet persuaded of the value of unemployment insurance. Some incline to retain the old system under which the obligation of employers to workers is reduced to a minimum, while the obligation of the State is, practically, zero. Others, better equipped with humanity and common sense, admit that something is wrong, but think that nothing can be done until the depression passes.

The billions that the people are now paying in the form of voluntary contributions, and of State and Federal subsidies, for the relief of the unemployed, show that the do-nothing policy is the costliest of all policies. Unemployment insurance is not a panacea for our social ills, but it would certainly be more effective, more humane, and far cheaper, than paying out billions in extended periods of depression.

## Anarchical Utilities

CERTAIN corporations whose ramifications throughout the financial structure of the country have never been ascertained with certainty, have been fast establishing that over-lordship of the State condemned by Leo XIII and Pius XI in their Encyclicals on social reconstruction. While not all is known, enough has been discovered to show that the power of these corporations can with impunity defy the State itself.

It has been asserted that through their connections with banks, trust and investment companies, and holders of large private funds, the utility companies can control a large part of the national credit which, given proper conditions, should be extended on even terms to all. Their power in this field is usually fortified, as Pius XI observed in his Encyclical "Quadragesimo Anno," by their control of the State itself. It is obvious that the existence of such corporations cannot be tolerated in a civilized State, which is bound to use its authority for the benefit of all, and the special privilege of none.



Walter M. Strawn, of the Interstate Commerce Commission, has recently recommended that Congress assume control of the American Telephone and Telegraph Co. His reason is that this corporation is "more powerful and skilled than any State Government with which it has to deal." Without consulting any public authority, the company recently disposed of securities worth more than \$3,000,000,000, to the immense profit of the house of Morgan. Other irregularities among the communication utilities, such as "holding companies, prolific of abuses," are cited by Mr. Strawn, who asserts that no public commission in the States is strong enough to correct them. In his criticisms Mr. Strawn may have overshot the mark, but he has said enough to necessitate, in the interest of the public, an investigation by the Federal Government.

### Note and Comment

#### Thanks for Everything

**T**HOUGH the day after the AMERICA Anniversary Dinner at the Hotel Commodore is our press day for this issue, there is still time and space to put in it the extreme gratitude of the Editors to all those who helped make this occasion of our twenty-fifth birthday a happy one. Our thanks are due first of all to the Honorary Committee, but especially to its Chairman, the Hon. Morgan J. O'Brien, whose work for the dinner and personal interest in its details was much more than merely honorary; to the Vice-Chairmen: the Hon. Edward S. Dore, who also acted as Toastmaster, and Thomas F. Woodlock, whose relations with AMERICA have been long and fruitful; and to that important personage, the Treasurer, Walter H. Bennett, President of the Emigrant Industrial Savings Bank. Then comes the executive committee, men and women, who unselfishly gave of their time and labor to assure the fine attendance; their names are too many to print in this space, but our thanks go out to all of them. Without John Gilland Brunini, who efficiently organized an office staff, and himself handled all the perplexing and multifarious details with an experienced hand, there would have been no dinner at all. Finally, our thanks go to the speakers, the Hon. Martin Conboy, Prof. Louis J. A. Mercier, and Dr. Fulton Sheen, whose eloquence made the dinner what it was from the first intended to be, a demonstration of the vitality and deeper meaning of Catholic life and Catholic letters. Thus, through this occasion of AMERICA's birthday, a tribute was paid to the whole Catholic press, rather than to this one portion of it, and those who were present conceived a new and loftier idea of the mission of the Catholic Church in this world.

#### Gentlemen of The Press

**B**Y far the most interesting story to come out of Rome in many a long day was that carried by the foreign dispatches on April 9. It seems that the Pope was convinced that the tremendous success of his Holy Year was due in large measure to the generous publicity given

to it during the past twelve months by the secular press all over the world. Hence he felt indebted to the hard-working foreign correspondents who had banged out hundreds of columns of stuff about the Jubilee and slapped it on the cables for readers back home—in Spain and England and Argentina and the United States. And so to show his gratitude the Pope gave a special audience to all the newspaper men in Rome. It was something that had never been done before. Numbering eighty men, the correspondents assembled in the Consistory hall. Hard boiled as they are supposed to be, they must have gasped when the major-domo told them that the Pope himself had ordered Vatican etiquette brushed aside and that none of them would be expected to kneel or to kiss the papal ring. Yet, when the Pontiff himself appeared, every man Jack of them fell to his knees. It seems that the Holy Father lived up brilliantly to his reputation as the most charming person in Europe. He was not satisfied with a mass audience, but spoke to each correspondent individually. Then he made a little speech, climaxing what must have been a day of surprises for the journalists by addressing them as "gentlemen and dear sons." Only one flaw marred the affair: the representatives of the Russian Tass Agency and of the *Action Française* deliberately stayed away. A significant absence, of course, which anybody can understand. But it was more than compensated for by the very conspicuous group of German correspondents, who came to the audience despite the fact that their Government is supposed to be engaged in a war with the Church.

#### Catholic Book Conference

**D**URING the first three days of the second week in April, the "Catholic Emergence in Contemporary Literature" was manifested graphically and conclusively proved. This Catholic literary emergence was the keynote and the thesis of the Book Conference held at the Centre Club, New York, under the auspices of the Catholic Book Club, Inc. The thesis was presented by appeals to the eye and the ear and the intellect. The eye absorbed the largest assembly of current Catholic books ever gathered in one place. Twenty publishers, Catholic and general, presented their contributions in the modernistic booths designed by the Rambusch Studios. The Catholic Book Club showed the seventy-four titles selected since its inception six years ago, and placed with the book the photograph of the author and a letter or page of his manuscript. This gallery contained nearly all the outstanding Catholic writers of our time. Among the foreign exhibits was a large display of several hundred French books sent especially to the Conference by all the leading French publishers, a hundred or more Italian books loaned by the Italian Permanent Exhibition, nearly as many modern German books supplied by the publishers abroad, and a large variety of private displays. The most valuable of the exhibits was the Seymour Adelman Collection of Francis Thompson manuscripts and letters. All the colorful, varied sights of the Exhibit eloquently proclaimed



our Catholic literary emergence. The meetings held each day sounded triumphantly the emergence note. The Book Club editors, publishers, authors, all distinguished and all authoritative, discussed our present-day literature, and fifteen undergraduates from as many colleges affirmed the views of the younger generation. The Conference proved that Catholic literature has definitely emerged as a powerful force in contemporary literature.

#### A Prophet Of Hope

TWO years ago Cardinal Hlond, Archbishop of Gniezno and Poznan and Primate of Poland, foretold to the then skeptical French journalist, Forst de Battaglia, that Poland would conclude a treaty of amity with Germany. In a recent interview, recounted in the Paris weekly, *7 Sept.*, for March 24, 1934, the Cardinal reminded him of this fact, and dwelt upon the basis of hope that underlies Poland's present policy towards her two great and powerful neighbors, Germany and Russia. In neither instance, the Cardinal insisted, was there any compromise with evil political or religious doctrines implied by the acceptance by the Catholics of Poland of these friendly relationships. In point of fact, the Cardinal had noted a considerable lessening, on both sides of the Polish-German frontier, of the propaganda of hate and lies that had so long poisoned the relations between the two countries, even though there was still much to be desired. Peace, in his opinion, was marching towards the West. "It would bring an era of complete renovation; it would be governed no longer by 'Das Kapital' of Karl Marx, nor by 'capitalism,' but it would listen to the laws of the Eternal City." These may be illusions, said the Cardinal, "but allow me to retain them. They are truer than the dismal realities of politicians devoid of imagination and faith. They are the beatifying reality of the morrow." Since Poland is at the cross-roads of the bitterest and most dangerous antagonisms of Europe—Russia and the West, Germany and Poland, France and Germany—these words of her great spiritual leader have profound significance.

#### Dogmatic Intolerance

IF it were not for our preoccupation with Dr. William A. Wirt and Miss Kneeland, we might have had more prominence given, in the press, to the evening gown of pale salmon pink satin, fashioned on severely simple lines, worn by Mme. Troyanovsky, wife of the present Soviet Ambassador to the United States, at the Soviet Embassy's first official reception in Washington. We might have learned, too, more details of the "chef d'oeuvres of the culinary art," offered on that occasion, "far exceeding in interest and variety the simple refreshments offered in the White House and many other embassies and legations" in that prandial city. Fortified by these triumphs of John, the Soviet Embassy's master chef, the brilliant array of guests observed the utmost correctness of courtesy towards their Red host and hostess. Under the conditions of existing diplomatic usage one would expect

them to observe no other course. But it is interesting to note that they were thereby carrying into practice that distinction between dogmatic intolerance and personal tolerance for attempting which Catholics have received violent abuse. Said Cardinal Hlond, in the interview quoted in another note, we must distinguish "tolerance towards men from intransigence towards doctrines. . . . In signing our [Poland's] treaties with Russia, we shall continue to defend ourselves against Bolshevik ideas and against those who propagate them." Indeed, he noted, "courtesy in diplomatic relations does not hinder the utmost severity towards false doctrines." This clear-cut distinction is precisely that which underlies the courteous attitude of diplomatic Washington towards the Soviet's representatives in this country. Catholics need no longer be reproached as inconsistent if they try to combine, in their relations with non-Catholics, the two elements of this policy.

#### The Poor Man's Bank

ON the matter of credit unions, also called "baby banks," or the "poor man's bank," Missouri has not wasted time waiting to be "shown." According to *Rural Bureau Notes* for March, 1934, issued by the Rural Life Bureau of the N.C.W.C., Missouri, which apparently had not a single credit-union society in 1929, had by the end of 1932 a greater number of these societies than the State of New York, whose credit-union movement dates back to 1913. According to the United States Bureau of Labor Statistics there were 1,612 of these societies in operation in this country at the end of 1932, in forty-two States, with a combined membership of 301,119. At the end of 1933 Dr. Frederick C. Howe, consumer's counsel, announced after an investigation that they had loaned about \$65,000,000 in small amounts to credit-union members, and that no failures had been recorded outside of New York State. "The credit union," says Dr. Howe, "could release \$5,000,000,000 in buying power if properly developed. It . . . extends credit to classes ignored by our regular banking institutions. The credit of the masses, based on personal integrity, is a gold mine of wealth that this country has ignored." No better basis for a credit union can be found than a Catholic parish, particularly a rural parish, with its stability and mutual acquaintance.

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## Queen Elizabeth's Masters

HILAIRE BELLOC

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THE Elizabethan myth is much the strongest in the history on the Reformation. It is the best card false history has to play, because successful adventure overseas, the beginning of the highest phase in the national literature, and in general all the belated effects of the Renaissance, coincide with at least the later parts of Elizabeth's reign. A large body of romantic fiction based upon the Elizabethan myth has become familiar to English readers. Much of our best modern verse is built upon it. It has got interwoven with English patriotism, and has taken on the strength of a religion.

But note that, on this very account, when we have broken down the Elizabethan myth we shall have broken down the Reformation myth as a whole, for it is a sound principle in strategy to seek out the strongest of your enemy's forces, and destroy *that*.

There are signs that the Elizabethan myth is going to be reinforced by our opponents. They are beginning to beat the Elizabethan drum again, perhaps because the recent rewriting of Stuart history and the presentation of the truth thereon has alarmed them. Anyhow, the Elizabethan myth must particularly claim our attention.

There are many important and typical points involved and it is not possible in these short articles to do more than select a very few test cases. I will take three examples of the way in which the truth in this period, 1560-1603, is distorted.

The first example, with which I am dealing today, is the making out of Elizabeth to have been the leader of the whole period, the making out of what was done in her reign to have been done by her, the putting forward of Elizabeth as the personal author of the successful attack on the Catholic Faith in England.

My second example will be the presentation of Elizabethan England as a place of great and increasing prosperity, filled with the expansion of English power abroad and of English wealth at home, and with the glory of military as well as commercial triumph.

My third example will be the presentation of the English people as accepting easily and naturally what was not a new religion but rather a moderate modification of the old one, the consequent hostility to them, and to Elizabeth, of Spain—against which nation England is generally presented as being at war the whole time, Spain appearing from beginning to end as the natural and permanent enemy of England.

On the first point, nineteenth-century historians, and particularly Froude, had already gone far in exposing the falsehood. Elizabeth did not lead. She was coerced and managed against her will by a clique of men closely associated in preserving the wealth they had gathered at the expense of the Crown. At the head of this clique, the directing genius of it, stood William Cecil. From the

beginning of her reign to the very end, from the forcing of Cecil's plans for the new religion to the destruction of Elizabeth's lover, Essex, by Cecil's son, nearly all that happened, happened against Elizabeth's wish and after a fashion which embittered and humiliated her.

It may be asked to what purpose, save for the elucidation of a minor point in history, it can be to establish this truth. Whether Elizabeth herself worked the forcible and difficult eradication of Catholicism, or whether Cecil worked it, would seem to be all one; for after all, the policy succeeded; and whether Elizabeth led or was driven seems a lesser matter.

It is not so. To establish the truth on the point is of first-rate importance for this reason: that the Elizabethan myth largely depends upon the conception of Elizabeth herself as the popular and active representative of the English people. If men can be got to believe this, they will identify a reign which was inspired by the hatred of Catholicism, and by the fixed policy of destroying the Faith among the English, with the spontaneous action of the English people themselves.

Elizabeth was personally popular toward the end of her reign. It is not difficult, by selecting incidents, to make her seem equally popular in the earlier part of it. And if people could be got to believe that she did all that was done, it can be argued that what was done was popular, too. The suppression, under dreadful penalties, of the Mass, the torture and butchering of those who would restore the Mass, the slave trading, the piracies, and all the rest of it are thus turned into characteristically English acts which all patriotic men must applaud.

The support of the piracies, the killing and torturing of priests, the deliberate quarrel with Spain, were all done against the grain of the Queen and proceeded *not* from her but from those who were, in effect, her masters.

It can be shown by numerous instances how the initiative throughout did not proceed from the Queen but from a small *coterie* of closely interrelated men who were profiting by the robbery of the Crown, as they had profited by the robbery of the Church. I quote the following:

In the first years of her reign, the Pope re-assembled the Council of Trent. He desired the Queen to send Bishops to it, and he hoped that she would receive a Papal Ambassador. Things were still in a state of flux. It could not be said that England was definitely lost to the Papacy. Philip of Spain, who was Elizabeth's protector and friend, who had saved her life when she was suspected of treason under her sister Mary, argued through his envoy at Rome that the new English service might be accepted, and was doing everything he could to prevent a break between the Holy See and England.

Now in this situation Elizabeth herself gave a definite promise that she would receive an Ambassador from the



Pope. She demurred to his being called Nuncio, but she was ready to admit him under the title of Ambassador from the Holy See. She also inclined to sending Bishops to the Council, but the first point, that of establishing diplomatic relations with Rome, was quite clear. The evidence is contemporary and definite.

What happened? Cecil, who was at the head of the Government, got up rumors of a plot against the Queen, and then bullied and shouted in the Council, frightening Elizabeth with imaginary terrors of conspirators, and telling the councilors that anyone who voted for receiving the Papal envoy was a traitor. He got his way. The envoy was refused.

If ever there was a clear case of Elizabeth's having taken one decision, and of the opposite policy being imposed upon her later, and by another's will, it was this capital case.

Take another example, also of first-class importance.

Toward the end of the year 1567, while Spain and England were still on good and friendly terms, while the King of Spain as yet suspected nothing, Cecil had determined upon a secret policy of weakening the Spanish power. Hitherto Spain had been the protector of England, of an England which especially dreaded French power; but later the French had become distracted by religious war, and Cecil was left free to exasperate Spain, of which he wanted to make an enemy in order to raise popular feeling against the chief Catholic power. The Spanish troops were fighting to maintain the lawful power of Philip II in the Netherlands. These troops were, of course, like all armies of that time, hired for pay. The money with which the Spanish troops in the Netherlands were to be paid was coming up the Channel, making for Low Country ports, when, in fear of pirates, the treasure ships took refuge in Plymouth and Southampton.

The Spanish Ambassador saw Elizabeth, asked for leave to land the treasure, take it by road across England, and have it convoyed over the short, safe bit of water between Kent and the opposing coast.

Elizabeth, who still valued the friendship of Spain, and who detested the rebellion in the Netherlands, heartily agreed with this proposal, and sent word that the Spanish Ambassador's demand should be satisfied.

Note what followed. Cecil deliberately balked the Queen. Under the pretext of discovering to whom the money really belonged (it was money which the King of Spain had raised on loan from the bankers of Genoa), he ordered the bullion to be impounded and he would not let it go. The consequence was that Alva's soldiers were not paid, they mutinied, and a quarrel with Spain was thus picked, or at any rate the beginning of it was started by Cecil's action, in despite of the Queen and against her original decision.

The three most important cases in which by the agency of the Cecils a leading person is put to death tell the same story.

William Cecil was determined that Elizabeth's cousin, the strongly Protestant Duke of Norfolk, should be put

to death. He procured sentence for treason, on accusations which the victim strongly denied, and, under the threat of a plot, as usual, he got the very reluctant Queen to sign the warrant. But she knew that the act was odious; it would be shedding the blood of her own family, and when the date came for the execution she stopped it.

William Cecil tried again some weeks later.

She yielded again and still with reluctance; then found she could not reconcile it with her conscience, and once more the execution was stopped.

Cecil put to work every instrument at his disposal, including the Commons, which were his to select and command, and at last, sorely against her will, Elizabeth gave way and the Duke of Norfolk was put to death.

The case of Mary Queen of Scots, though very different in motive, tells the same story. Elizabeth had been sufficiently frightened by stories of plots to desire most earnestly the death of Mary Queen of Scots. But she was determined not to accept the responsibility for that death in the eyes of Europe and of her fellow-sovereigns. She wanted Mary to be put out of the way secretly. Her jailer, who was one of Cecil's men, refused, putting on a high moral tone, although he was one of those who had sworn to assassinate Mary if Elizabeth's security required it.

The unfortunate Elizabeth was ultimately forced into signing the warrant, but she would not have it executed.

The men who were really in power, which the Queen was not, paid no attention to her orders; they got the warrant from her secretary without her leave, and, on the strength of it, put Mary to death.

After the elder Cecil was dead, it was the same thing with the younger Cecil and his rival, Essex. The Queen would not have the execution of Essex. She was again frightened by stories of plots, yet still refused to sacrifice him. But at last she had to yield.

Now the way all this is put by our official historians is designed to give a picture the opposite of the truth. You may open any textbook at random, and you will find such a phrase as, "Elizabeth refused to receive the Papal Nuncio" or "Elizabeth by a clever ruse impounded the Spanish treasure under a pretext of doubt as to its ownership," and even "Elizabeth secretly connived at the execution of the warrant against Mary."

All such sentences are plain contradictions of fact.

In order to support them, imaginary actions on the Queen's part are set down as certainly known, although there is no proof of them at all.

#### CONTRITION

You who ask how Lazarus  
 Could labor and break bread,  
 When he had tasted mouldy death  
 And lain in a mouldy bed,  
 Make care to hear that in my heart,  
 On deep repentance fed,  
 Resides a resurrected love  
 That was but lately dead.

C. E. MAGUIRE.



## Is Germany Re-arming?

H. C. ENGELBRECHT AND F. C. HANIGHEN

THE question of German re-armament since the close of the World War has been the subject of much acrimonious debate. The Treaty of Versailles compelled the Germans to deliver to the Allies their entire fleet and most of their arms and arms-production machinery. At Essen alone the Krupp factories destroyed 9,300 machines and 800 implements useful in the manufacture of armaments, valued at 104,000,000 marks. Some of the German arms makers shipped their machinery to Holland and stored it there until times had changed.

The treaty further forbade to Germany the import and export of war materials of any kind, and the production of armaments was strictly limited to the requirements of the German armed forces. But was Germany really disarmed? Had she ceased being one of the great arms-producing and exporting countries?

The French have insisted for years that Germany is re-arming secretly and a confidential report on this subject has long been held over Germany's head. The facts available on this matter are certainly curious and all of them point in one direction.

The League of Nations publishes every year an "Armament Year Book," listing therein the official imports and exports of arms of every country. In these League statistics Germany appears as a regular exporter of arms. In 1929 no fewer than thirteen countries, including China, Japan, France, Spain, and Belgium, reported Germany as their chief source of foreign supply for arms and munitions. In 1930, no fewer than twenty-two countries cited Germany as their first and second largest source of arms imports.

The explanation sometimes offered for these surprising figures is that German exports in firearms are for sporting purposes and that the explosives sold abroad are for ordinary industrial purposes. Furthermore, much of this material is said to be in transit, and, because it is shipped from a German port, credited to Germany, although its source of origin is really a different country. This seems plausible until one discovers that the League of Nations statistics for 1930 list purchases from Germany amounting to \$7,541,544, while the official German export figures list only half that amount. Such discrepancies are hardly accidental. It would seem then that despite the Versailles treaty Germany is again a manufacturer and exporter of armaments.

This inference is confirmed by various incidents from the last ten years of German history. There was the Bullerjahn case of 1925. On December 11, 1925, Walter Bullerjahn was sentenced to fifteen years' imprisonment for "treason." The trial was held in secret and the public was excluded. Both the crime with which the accused was charged and the name of the accuser remained deep secrets. After years of agitation by Dr. Paul Levi and the League for Human Rights, the facts were finally

disclosed. The accuser was Paul von Gontard, a powerful German armament maker. Gontard had been establishing secret arsenals contrary to treaty provisions and this fact had been discovered by the Allies. Gontard blamed Bullerjahn for revealing his (Gontard's) activities to the Allies, although no shred of evidence was ever produced to establish Bullerjahn's "guilt." The exposure of the facts in the case finally brought the release of Bullerjahn.

Germany's secret arming was also brought to light by the poison-gas incident near Hamburg on May 20, 1926. The facts in the case were clear enough. A disastrous explosion of poison gas in a factory killed eleven persons, injured many others, and disabled still others who inhaled the gas. Fortunately the wind was blowing away from the city of Hamburg or else a gruesome tragedy might have overtaken its inhabitants. The contention was at once advanced that the factory was manufacturing chemicals for ordinary industrial purposes. There is good reason, however, to believe that poison gas was being manufactured for the military-preparedness program of the Soviet Government. The Allied commission of investigation accepted the official German version of the calamity—for reasons which will appear later.

A little later, Carl von Ossietzky, the courageous editor of the liberal *Weltbuehne*, who is now in a Nazi concentration camp, was convicted by a German court of "espionage." The basis of the charge was that he had published evidence that Germany was re-arming.

There is some evidence, too, that Germany has been importing arms and munitions from other countries. In a confidential report of the exports of the Skoda Company of Czechoslovakia for 1930 and 1931, Germany appears as importer of comparatively large amounts of rifles, portable firearms, aero engines, nitrocellulose, dynamite, and other explosives.

All of this occurred in pre-Hitler Germany. Nazi control of Germany was bound to bring the demand for more armaments. Every device was tried at Geneva in order to modify or annul the prohibitions of the Versailles treaty. Failing in this, the Nazis announced Germany's withdrawal from the Disarmament Conference and its resignation from the League of Nations. Meanwhile the international press has been full of dispatches on German re-armament. Here are the facts as outlined in the Manchester *Guardian*, the London *Times*, and a host of other journals.

The man behind Hitler is Thyssen, the steel magnate of the Ruhr. Thyssen supplied more than 3,000,000 marks in campaign funds to the Nazis in the critical years 1930 to 1933, and he pulled the necessary political strings in ousting the Schleicher government. For this aid Thyssen demanded and received the control of the German steel trust, which is the heart of the armament industry—a control then held by the German Govern-

ment. Other armament makers are also listed as Hitler's campaign contributors, particularly the directors of the French-owned Skoda in Czechoslovakia and Pintsch in Berlin.

Hitler at once set to work to re-arm Germany. The arms-making machinery stored in Holland was returned to Germany. A huge sum in the budget which remains unallotted is presumed to be at least in part for armaments. With every other item of import declining, iron imports into Germany are mounting with every month; similarly those of copper and scrap iron. Spanish and Swedish ore used for military purposes is arriving in increasing quantities at Emden and Luebeck. Nickel imports from Canada via Holland have increased three to six times in the first six months of 1933. (Nickel is, of course, an armament ore, though it is widely used today in alloys and in coins.) The inference from all these imports is that Germany is re-arming.

Detailed reports from various centers indicate that the armaments include tanks, small arms, cannons, mine throwers, and other arms. Krupp is again producing cannons. The artillery range at Meppen is again alive with the testing of huge guns. Armor plate of a new and special kind is also being made. The German chemical industry, always a world leader, is ready at a moment's notice to produce deadly poison gases, of which it has more than a thousand formulas. Indications are that these gases are already being manufactured and stored. Commercial airplanes, readily converted into military machines, are at hand in great numbers. An interesting device has been used to evade treaty prohibitions. Various groups purchase and present military planes to city governments or to private military organizations. Thus officially Germany keeps within the letter of the treaty.

Various foreign countries are helping Germany re-arm. The German arms makers transferred many of their activities to neighboring lands after 1919 and these subsidiary or friendly factories in Holland, Switzerland, Sweden, Italy and Turkey are also ready to furnish arms without the least delay. Krupp made over many of his patents to the great Swedish company of Bofors. How much of Bofors Krupp controls is not known, but the two are certainly allied.

Even in the countries which have been so profoundly agitated by the rise of Hitler the arms makers have not hesitated to aid in re-arming Germany. The British received an order for sixty of their superior combat planes, and only the intervention of the British Air Ministry prevented that order from being filled. M. Senac charged at the Radical Socialist Congress in France on October 14, 1933, that Schneider, the great French arms maker, had recently furnished 400 of the latest model tanks to Germany, routing them through Holland to avoid suspicion.

France is also supplying raw materials for explosives to the Nazis. The Dura factory at Couze-St. Front, near Bordeaux, is shipping many carloads of cellulose to Germany every year. This factory is chiefly under

British ownership. Its contract with Germany stipulates that the cellulose must be used for the manufacture of peaceful products, but it is hardly a secret that they are being used for making explosives.

The I. G. Farbenindustrie in Germany, the great chemical trust, which manufactures explosives from this cellulose, is owned to at least seventy-five per cent by French capital. These facts are known in France, but nothing is done about them, because the Dura factory is one of France's chief explosives factories in case of war, and because it is feared that American manufacturers would immediately fill the German orders if the French refused to take them. As for the French control of the German chemical industry, the Government does not insist on the withdrawal of French capital for the simple reason that the British would immediately replace the French.

The conclusion from all this seems inescapable: Germany has for some years been an arms-producing and exporting country despite Versailles and now, under Hitler, she has already made great strides forward in re-arming. Whether she has the right to do this after the Allies refused to abide by the Versailles treaty in regard to disarmament is another question.

## Tomorrow's Architecture

RAYMOND M. MARLIER, A.I.A.

ARCHITECTURE is always an index of the civilization that created it. By its very nature the art can be neither better nor worse than its builders. Hence, while recording migrations and conquests, the rise and fall of empires, changes in political, social, and religious life, it remains always an accurate measure of man's ideals. Inevitably, then, the changing philosophy of today will be reflected in the architecture of tomorrow.

Building construction concerned solely with utilitarian matters is a science, not an art. Only when the idea of beauty is added to that of use is architecture created. Architecture, then, is the art which endeavors to harmonize in a structure the elements of utility and of beauty. These elements were combined in the classical amphitheaters of a pagan culture as obviously as in the magnificent cathedrals of an age of faith. The skilful combination of these elements is a fundamental of good architecture yesterday, today, and tomorrow.

Quite properly, we insist that our activities be housed with comfort and convenience, that our buildings be safely constructed of appropriate materials and that specific requirements of function, operation, and maintenance be met without waste of time or money. We have seen these practical demands satisfied to an extent not even remotely approached in architecture of the past. But this alone does not insure good architecture. There is still to be provided the esthetic element. Were we to demand this element tomorrow, as insistently as we will demand that of utility, we shall become creators of the greatest architectural style the world has known.

Before attempting to anticipate tomorrow's trends, let



us glance back, for a moment, to the recent era of the skyscraper. During the last century, apace with our growth of population and expansion of industry, urban real estate enhanced in value. As increasing land costs forced buildings upward, their supporting walls increased in thickness until too much of the valuable lower floor space was given over to walls and piers. Economic necessity led to the invention of the steel frame. Walls became mere inclosures and were supported directly on the steel. This invention, combined with the development of the elevator, made possible heights previously undreamed of, and created an architectural problem without precedent. Generally the building was considered a base and a shaft with an enriched termination, and decorative features were borrowed from any historic style. In this manner, scores of skyscrapers were built.

Then new influences were felt. First, the sharp increase in costs brought about by the World War made necessary a careful analysis of the income-producing value of costly ornament formerly considered indispensable. Zoning laws were enacted which, among other things, tried to insure light and air near the ground level of streets that rapidly were becoming canyons. The law limited heights of buildings and required that at certain levels walls must be set back before again rising. Thus a distinctive characteristic of recent skyscrapers came through legislation.

Meanwhile, "simplification and standardization" had become part of the creed of efficiency, and it was inevitable that this be reflected in architecture. All these conditions forced a change in the design of commercial buildings and made apparent the inadequacy of dependence upon historic styles for the solution of this new problem.

Attention was directed to the possibilities of achieving beauty in mass and proportion; and, since the principle is sound, success was measured by the ability of the designer. Occasionally there were erected buildings, other than commercial, that possessed esthetic quality to a marked degree without recalling any particular style. Our approval of these successful buildings is a tribute to the technical skill, ingenuity, and discriminating taste of the architects who designed them, and is not an indictment of the historic styles as a source of inspiration.

Nevertheless, some enthusiasts, in the egotistic mood of the times, advocated the complete abandonment of traditional forms in all our architecture. We were told to cease looking for inspiration in the graveyard of antiquity; better far to seek it in modern machinery. The more sophisticated needed no inspiration at all, but sought to maintain that a structure which adequately fulfilled its utilitarian requirements thereby achieved an esthetic quality without further effort to supply it. In other words, if our physical wants are gratified, we ought to be contented! Of course, not all the examples built on these and similar theories were serious efforts in architecture. Some belong, more properly, in the realm of advertising.

The test of theoretical architecture came with the depression, when building ceased, and a long period of reflection followed. It became increasingly evident to men wherein the false prophets had erred. They had ignored

two very important facts: man does not adapt himself to architecture—he adapts architecture to his needs; and not all our concern is as trivial as that served by parking garages or motion picture theaters. Because of the first fact, architecture is in constant evolution; because of the second, the evolution is never violent.

These facts will remain paramount, too, in tomorrow's architecture. We may expect departure from traditional motifs in the solution of problems that are themselves new—airports, for example, or radio broadcasting stations. We have seen in the skyscraper the logic of this course. In the greater part of our building construction, however, the problem itself is not new, although perhaps affected by changing conditions. In a school, for example, the law in most localities establishes minimum requirements for light, ventilation, sanitary conditions, and safety from fire and panic. An increasing interest is manifest in physical education and recreational facilities. As methods of teaching and curricula change, new arrangements in plan seem desirable. When motion pictures and radio become more generally used in schools, the design of these buildings will undergo further change. But education is not new, and comparatively little of the knowledge imparted in schools originated with this generation. Architecturally, the most satisfactory schools will be those in which modern requirements are met without contempt for tradition, skilfully blending the old and the new. Tomorrow's school will be marked by a lack of pretentiousness, by a simple and direct expression of efficient planning.

The fallacy in the suggestion that we abandon tradition in all our architecture is most apparent when we consider the building of a Catholic church. The Church has fostered architecture for nearly 2,000 years. How absurd for anyone to suggest that she now abandon tradition! Architecture is but one of the arts contributing to the spiritual needs of the people. It is subservient to the art of the Ritual and must be in harmony with the other arts of the Liturgy. Yet the Church that made possible an architectural development from a Roman basilica to a Gothic cathedral does not favor a stagnant architecture and may be expected to encourage all sensible architectural development.

The construction of a church is, in itself, an act of worship. Better that the building be an honest expression of our own devotion, our own abilities, our own means, than a reproduction of an edifice erected by an earlier generation. This is just the echo of a pious prayer.

An interesting and important development of the new era is soon to be seen in low-cost housing. In the past, this important field was left, almost entirely, to the speculator. This opportunist left in his wake a vast assortment of structural shells that now constitute the blighted areas of every city. Even worse is the shame of our slums. Buildings that had outlived their usefulness twenty-five to sixty years ago, and, since, unfit for human habitation, even now are herding whole families in single rooms. A new social consciousness is evident in the public demand to correct this evil. The worker, it is now recognized, is entitled to a shelter for his family where light and air and



decent sanitary conditions are provided. The development of such communities is an architectural problem of vast responsibility and magnificent opportunity. Its proper solution may well lead to a more general esthetic appreciation in America, with all its consequent blessings.

The common good, it is now admitted, has rights prior to those of selfish interests. This view, too, should affect tomorrow's architecture. The utilitarian element in a building benefits no one except the occupants; its esthetic element enriches the entire community. Tomorrow, communities may demand this precious equity.

When we begin to think of architecture in terms of

the community, we open up a new and vast aspect of tomorrow's architecture—community planning. In that stage of architectural progress there can be no place for slums concealed behind million-dollar monuments to rugged individualists.

The changing philosophy of today and the abandonment of some twentieth-century theories in favor of thirteenth-century practices gives much hope for tomorrow's architecture. Whether a great style is in the making, however, is not for architects alone to determine. Great architectural styles always mark a time of wise and able leaders in all of life's activities.

## Not Like Children

JAMES WILLIAM FITZPATRICK

"YOU alone?" queried the Man on the Place Adjoining, poking his head inside the door. There were icicles hanging from his enormous mustachios and an icy blast accompanied his query. Assured I was alone, he kicked the snow from his rubber-footed felt boots and came in. The price of milk being what it is, small economies are necessary these days, so the Man on the Place Adjoining drops in nightly to salvage my daily paper. But, unlike the other natives, he does not believe that it is more blessed to receive than to give and never comes empty handed. If he senses that I am "out" he bears an ancient wickerbound jug stoppered with a corn-cob and filled with strange and delectable contents. On such occasions we proceed with the ritual.

He retires to the kitchen for the two old shaving mugs which came with the house and into them puts a combination of cloves, cinnamon, lemon peel, and lump sugar. It is my job to see that the kettle hanging on the fireplace crane is steaming by the time he returns. Then, when the wickerbound jug has contributed to the mugs and the armchairs have been set the proper distance from the open fire, the discussion on "cabbages and kings and sealing wax" begins. Among his other admirable traits the Man on the Place Adjoining never pours another's drink.

"Why wouldn't I be alone?" I inquired. "No one but an Eskimo like you would be abroad with the thermometer ten below zero."

"Th' thermometer don't stop people pokin' their noses where they don't belong," he explained, as he brought the wickerbound jug into view and set it gently on the hearthstone. "I just wanted to be sure you didn't have no snoopers." The telephone's ring interrupted him and he began to smile quietly. "God's gift to th' curious," he chuckled. "Th' party line! 'Fore that thing quits ringin' they'll be ten sets of ears hooked onto it and by noon tomorrow what they hear'll be all over th' village. Remind me to tell you 'bout old Miss' Simmons when I get back from th' kitchen." I promised but the first sip of the steaming mixture in the shaving mug made me forget everything else.

"Not that it's any of my business, but would you mind telling me what this particular inspiration is?" I smacked.

"Nothin' but three-year-old grape wine," he began, but at my look of skepticism hesitated. "Course they is somethin' else into it. Instead of addin' water to th' grape juice when she's makin' I use sweet cider made outa hand-picked russets. 'Taint bad—took in moderation." The exposure of his secret formula warranted a "guest" cigar which he puffed appreciatively. "Y' know we ain't half thankful enough for little things, things like bein' born with all our legs and straight backs, and real seegars and apples," he confided.

Now the Man on the Place Adjoining boasts of having no religious affiliation. It has to do with an old feud between himself and the village bankers who also happen to be deacons of the village church. So any time he waxes pious it is the prelude to a blasting attack on the local financiers. This time he fooled me.

"Who's thankful for apples?" he orated. "And yet apples is one of th' grandest things they is. Without that russet cider, what you're drinkin' wouldn't be nothin' but plain grape wine."

"What about Mrs. Simmons?" I interrupted.

"Oh, her," he chuckled. "She moved away 'fore you come. Th' curiousest woman ever lived. No need of a newspaper while she was around. Night or day when the phone rang she was right there listenin'. Curiosity is a terrible thing onct it gets holt of you. Put Mis' Simmons out of business finally." He took a reflective sip from the shaving mug before he went on. "They was a writin' fellah rented the Fairchild place one winter and he bought all his eggs and chickens and butter from her. Kept her alive, his buyin' did. Well, seems he had a bootlegger down Stamford way and whenever he'd run out he'd call this bootlegger on th' phone and order so many chickens or eggs or butter 'cordin' to what stuff he needed. One day he forgot he was on a party line and when he hung up Mis' Simmons rung him right back and wanted to know if her eggs and butter and chickens wasn't good enough for him no more. He couldn't tell her what he was up to and by th' time she got through abusin' him for ingratitude he got mad and wouldn't buy nothin' from her. And by th' time she finished blackguardin' him to everyone in th' village he didn't have no more reputation

than a deacon. But say, curiosity kills more than th' cat and Mis' Simmons' business. Took a hunk outa my life, I tell you." I expressed my sympathy to get the story started.

"Wasn't nobody to blame but myself," he sighed, and cast a comprehensive glance around the living room. "I just noticed that you ain't got no radio. Don't you like 'em?"

"Loathe them," I replied.

"Me too," he admitted. "But they was a time I couldn't get my chores done quick enough at night to turn th' thing on. Why I got so bad if I had to choose between th' woman and my radio I swan I think I'd a let th' woman go. But no more. Th' life went out of it."

"Why didn't you get it fixed?"

"Not that kind of life," he snorted in disgust. "I mean 'twant real no more."

"Don't you miss it?" I asked, thinking how few pleasures there were in his toil-burdened life.

"I miss th' program I liked best," he confessed, "th' one with them Canadian constables in it. Say, we've chased murderers and robbers and rum runners all over th' Northwest, me and them mounties, and I never set foot outa my kitchen. They used to make me forget th' price of milk and th' hens not layin' and what all. And I swapped it all just to satisfy my curiosity. Gimme a little of that throat oil so's I can tell you how it happened."

"Last summer I was in th' city visitin' my nephew," he began after I had provided the throat oil. "He's got a job in one of them broadcastin' stations and nothin' wouldn't do him but I must go along to see a program sent out."

"I should think it would have been a treat," I suggested.

"Son, nothin' ain't a treat that you have to pay for," he retorted. "We went to a real theater with all th' fixin's and a audience. They wasn't no tickets and you had to be invited to get in. They wasn't no curtain between us and th' actors. Just a big sheet of glass you could see and hear through. Th' band was on th' stage and th' fellah leadin' 'em had on what I thought was a sawed-off nightshirt. My nephew said it was a smack."

"Smock," I corrected.

"All his tooters had on—smocks—too, and th' fellah beatin' th' drum he had on a tam-o-shanter extra. My nephew said 'twasn't a tam-o-shanter, 'twas a berry. Th' leader, he stood up on what you and me'd call a box but it turned out to be a podium from what my nephew whispered to me, and rapped with a stick and th' band played a piece. Then th' actors they started in. Right there I knew I was in for it. Blamed if th' program wasn't th' one with my mounties into it. Th' actors, th' hull kit and bilin' of 'em, was dressed up in stiff shirts and open vests just like waiters. They wasn't a red coat nor a hoss to be seen. Th' drum beater with the berry on he was everythin', seemed like. Th' hosses, th' pistol shooter, and th' fallin' snow. Th' actors all kept runnin' back and forth from one side of th' platform to th' other like mad, and crawlin' on their hands and knees under th' micro-

phone. Seems th' constables they was huntin' a couple bad Indians that had killed another mountie. Th' drum beater he was th' Indians too. Leastways he did all th' whoopin' and carryin' on for 'em. Finally th' constables snuck up on th' cabin where th' Indians was a-hidin' and th' to-do commenced. Everyone was hollerin', th' band was playin' like thunderation, and th' drum beater was like to go crazy whoopin' and firin' off pistols and barkin' like th' sled dogs. Funny thing about th' pistols. Th' drum beater he'd fire one pistol for th' constables and two others for th' Indians. I told my nephew seemed like one pistol oughta do for the lot but he said no, that th' directors on th' radio was strong for detail, whatever that is. Well, they shot th' Indians at last, two actors lay down on the platform, and then you wouldn't believe what happened."

"I can believe anything," I told him bitterly. "What did they do, all get up and sing 'Comrades'?"

"These Indians they had a squaw along with 'em and when they was shot this squaw had to do some mournin' to show how sorry she was," he resumed. "When that squaw walked out to do her mournin' what do you spose? They was a gal standin' round doin' nothin' while the actors was actin', lookin' like was she goin' to be arrested for chicken stealin' she was so serious. 'Bout twenty she was and she had on a white fur coat down to her heels, a set of ear rings that come down to her shoulder blades, and a mouth like a ripe red pepper. I thought she was th' wife of some actor hangin' round for him to get through but she wasn't. She was th' squaw. When she got all set to mourn she let go her fur coat and she had on a black velvet dress all covered with spangles. It didn't have no back into it and not much front and no more shimmy shirt than you got on this minute. She wasn't like no squaw I ever heard of without no blanket nor moccasins. But she could yelp. Th' screech she let out of her would wake all th' dead Indians from here to Manitoban. Then she puts on her fur coat and bowed out to us like she'd done somethin', and th' thing was over."

"And—" I prompted.

"That's all," he said sadly. "It's been quite a job for me not to tune in down to th' house nights when things ain't goin' so good and get kinda tired. But whenever I can't stand it no longer and get ready to listen I just can't make myself believe in it no more. All I can think of is a lot of waiters playin' they was Canadian constables and gals without no shimmy shirts pertendin' they're grief-strick squaws."

"It only goes to show that the radio people are killing the illusion of broadcasting the same as the theatrical producers killed the illusion of the theater," I complained. "But you can't tell them anything."

"I don't aim to try," he smiled, as he reached for the wickerbound jug to prepare the nightcaps. "I got enough to worry about with two sick heifers in th' barn. But it shows more'n what you think it does. It shows that they ain't no sex to curiosity, that me and old Mis' Simmons is lick alike, and that th' radio ain't like children. It should be heard, not seen."



Sociology

## Is There a Child-Labor Amendment?

PAUL L. BLAKELY, S.J.

IT is a good plan to have a hare in the kitchen before you prepare it for the table. Similarly, a legislature, before it considers the child-labor Amendment, will do well to ascertain whether or not there is any child-labor Amendment to be considered. In his argument presented to the legislature of New York, William D. Guthrie, a member of the Bar of the city and State, asserts that the child-labor Amendment was defeated as early as 1925, and must again be submitted by Congress before the States can act upon it. Mr. Guthrie's argument is not of the captious, hair-splitting type. It rests on the decision of the Supreme Court (May 16, 1921), in the case of *Dillon vs. Gloss*.

The Court stated the issue in the following terms:

Whether an Amendment proposed without fixing any time for ratification [as is the case with the child-labor Amendment] and which after favorable action in less than the required number of States, had lain dormant for many years, could be resurrected and its ratification completed, had been mooted on several occasions, but was still an open question . . .

Submission of an Amendment by Congress, and its ratification or rejection by the States, are two steps or coordinated stages in a single constitutional process. Hence the time-interval between the two may not be excessive, but must be "reasonable." But what is a "reasonable" length of time?

At first sight, the question seems parallel to "How long is a string?" Still, as there are methods of measuring, or, when exact measurement is not possible, of estimating the length of a string, so the Supreme Court, considering the nature of the Constitution, and the purpose of Amendments in general, concluded that it was possible to approve seven years as a "reasonable" time. Other statements in the opinion justify the inference that a period longer than seven years is not "reasonable." As the decision has not, to my knowledge, been published except in law reports and journals I give its pertinent points in full. The references, which I owe to the kindness of Thomas James Norton, of the Chicago Bar, author of "The Constitution: Its Sources and Its Application," are to *Dillon vs. Gloss*, 256 U.S. 368, 372, 374-5.

"We do not find anything in the Article [Article V of the Federal Constitution] which suggests that an Amendment once proposed is to be open to ratification for all time, or that ratification in some of the States may be separated from that in others by many years, and yet be effective. We do find that which strongly suggests the contrary.

"First, proposal and ratification are not treated as unrelated acts, but as succeeding steps in a single endeavor, the natural inference being that they are not to be widely separated in time. Secondly, it is only when there is deemed to be a necessity therefor that Amendments are to be proposed, the reasonable implication being that, when

proposed, they are to be considered and *disposed of presently*. Thirdly, as ratification is but the expression of the approbation of the people, and is to be effective when had in three-fourths of the States, there is fair implication that *it must be sufficiently contemporaneous in that number of States* to reflect the will of the people in all sections *at relatively the same period* which, of course, ratification scattered through a long series of years would not do.

"These considerations, and the general spirit and purport of the Article lead to the conclusion expressed by Judge Jameson 'that an alteration of the Constitution proposed today has relation to the sentiment and the felt needs of today, and that, if not ratified early while that sentiment may fairly be supposed to exist, *it ought to be regarded as waived and not again to be voted on* unless a second time proposed by Congress.'

"That this is the better conclusion becomes even more manifest when what is comprehended in the other view is considered; for according to it, four Amendments proposed long ago—two in 1789, one in 1810, and one in 1861—are still pending, and in a situation where their ratification in some of the States many years since by representatives of generations now largely forgotten, may be effectively supplemented in enough more States to make three-fourths by representatives of the present or some future generation. To that view few would be able to subscribe, and in our opinion it is quite untenable. We conclude that the fair inference or implication from Article V is that ratification must be within some reasonable time after the proposal." (*Italics mine.*)

In harmony with this conclusion, Congress has on three occasions fixed seven years as the time beyond which a proposed Amendment could not be ratified. The Eighteenth, Twentieth, and Twenty-first Amendments all contained this limitation. Seven years, then, may be supposed to constitute the "reasonable" time approved by the Supreme Court. In 1924, however, during the debates on the child-labor Amendment, attempts were made to limit the time of ratification to five or to seven years, but Congress, in spite of the precedent set by itself and approved by the Supreme Court in *Dillon vs. Gloss*, refused to fix any limitation as to time. The promoters of the Amendment evidently felt that more than seven years would be required before they could induce the States to accept this dangerously loose Amendment, and in that they were right.

The Court doubtless had the history of the Amendments to the Constitution in mind in reaching its conclusion. All the Amendments, now part of the Constitution, were ratified in less than four years, and some in less than a year. The first Ten Amendments, constituting a Bill of Rights, were submitted on September 25, 1789, and rati-



fied on November 3, 1791, a little more than two years later. Two other Amendments submitted at the same time, a third submitted in 1810, and a fourth in 1861, are still pending; a fact which gives point to the Court's observation that Amendments are "disposed of presently," or not at all.

The Eleventh Amendment, limiting in certain cases the judicial power of the Federal Government, was pending for three years, four months, and three days. The Sixteenth Amendment, the income-tax Amendment, established the record for prolonged pendency. Three years, six months, and five days elapsed before it was ratified. On the other hand, the Amendment changing the time of the President's inauguration and of the meeting of Congress, Senator Norris's "lame-duck" Amendment, was adopted after eleven months and four days. Finally, the Amendment in repeal of Federal Prohibition broke the record for speed by getting itself into the Constitution just nine and one-half months after it was submitted by the States. These times are not computed from submission by Congress to the announcement by the Secretary of State, but to ratification by the last State necessary to make up three-fourths. The announcement by the Secretary of State is a mere formality, useful but not necessary.

The child-labor Amendment, pending since June 2, 1924, or for almost ten years, forms a significant contrast. If the Supreme Court is correct in holding that when once proposed Amendments must be "disposed of presently," or be considered as waived, the inference that the child-labor Amendment is no longer before the States would seem valid, or, in the language of the Court, "the better conclusion." Some latitude, of course, must be allowed, for the Court has not stated an absolute rule. But the latitude should not be such as to destroy the rule. A latitude of more than forty per cent has already been permitted, and that is sufficiently liberal.

Additional support is given this view of the proper time limit by the language of Judge Jameson which the Supreme Court cited with approval. Judge Jameson held that a proposed Amendment "has relation to the sentiment and felt needs of today, and that if not ratified early, while that sentiment may fairly be supposed to exist, it ought to be regarded as waived." But the child-labor Amendment certainly did not reflect the sentiment or the need of its day, for within eight months it was rejected by more than a third of the States. Within twelve months, thirty-one States had rejected it, and by March 18, 1927, approximately two years and nine months after submission, the Amendment had been rejected by thirty-eight States.

These facts show clearly that the States neither wished the Amendment, nor felt it necessary. What they also show is that in 1924 the Children's Bureau and allied groups worked very effectively on a Congress whose composite brain was none too strong. The immediate response to the Amendment was rejection by nearly four-fifths of the States.

But immediate and overwhelming rejection of an Amendment by more than three-fourths of the legislatures does not necessarily mean defeat, although adoption by

three-fourths means ratification by the very fact. Whatever views the framers of the Constitution may have entertained, without giving them formal expression in this document, we here have a usage not resting on judicial interpretation, but on "practice" following the Acts of Congress of July 20 and July 21, 1868. In these Acts Congress declared, among other things, that a State which ratified could not rescind its act. Since that time it has been assumed that while a State which rejects may reconsider, either before or after acceptance of an Amendment by three-fourths of the States, the State which ratifies is in all cases irrevocably bound. The reason alleged is that consent is a positive act, while rejection is a mere negation.

But the distinction is purely factitious. It was established by a Congress more anxious to harry the South with fire and sword through the Civil-War Amendments than to discuss nice questions of constitutional necessity and fitness. Neither revocability nor irrevocability attaches to either act as such. But, as Ames remarks, in his "Proposed Amendments to the Constitution," today the matter is settled, as far as it is settled, by "practice" only. It has never been settled authoritatively by the Supreme Court.

Apart from this question, however, which at present is purely academic, it is a matter of record that within a brief time after submission by Congress the child-labor Amendment was rejected by more than three-fourths of the State legislatures. It is also of record that the Amendment has been pending for nearly ten years, a time longer than that approved by the Supreme Court as "reasonable." Viewed, then, in the light of the Court's decision in *Dillon vs. Gloss*, the available data support the conclusion that the child-labor Amendment is no longer before the States for ratification. There is no hare in the kitchen. There is none on the premises. In fact, it is not the season for hare.

## Education

### **Pilloried Schoolmasters**

JOHN WILTBYE

WHEN the subject is schoolmasters, prepare to meet rumor painted full of tongues. Take that statement, for instance, about the renaissance of spanking, which has been going the rounds of the press. The scene of the story is Butler Co., Pa., and in the codex which fell under my eye, it was related that the schoolmasters had petitioned the school board for the restoration of corporal punishment. The board acquiesced, and in pursuance of its decision advertised bids for paddles, to be made of soft pine, not more than a quarter of an inch thick.

Fast on the heels of this arresting item came another story, this time from Australia. The young idea of that interesting land had become indoctrinated with theories of liberty barely distinguishable from license, so ran the tale, and the school authorities had decided to employ sharp and stinging measures of retaliation. Thereupon the Minister of Education in Sydney was requested to study the prob-

lem, and after due investigation this official decided to purchase a caning machine. It was a sort of robot, which could be instructed to lay on according to the ascertained or suspected degree of the culprit's guilt.

It now appears that I swallowed these stories too easily. I have been credibly informed that the tale from Butler County, Pa., was the work of a local jokesmith, who was pushed for time to fill his daily column. Probably his cousin lifted the story bodily, and, to conceal his guilt, changed the locale to Australia. However this may be, moral suasion still reigns in Butler Co., Pa., and paddles are quite unknown throughout that delectable region.

More serious are the accusations presented during the annual convention of the Pennsylvania State Education Association which was held at Carlisle two weeks ago. I do not know why schoolmasters are so fond of conventions; in other respects I have never found them particularly gregarious; but from December to July, it is almost impossible to pick up your newspaper without reading of some sort of scholastic *Versammlung*. These meetings cannot be very enjoyable, unless schoolmasters like punishment, for the halls are always stuffy, and the chief speaker, imported for the occasion, not infrequently devotes much of his time to their faults, real or putative. At Carlisle, according to the account at hand, Dr. Cameron Ralston, of the University of Chicago, told the teachers that our schools were "pagan," and that education in this country was "a racket." As for the teachers, most of them were mere "backslappers."

To begin with the last accusation, I dare say the evidence in support is tenuous. The schoolma'ams (fancy!) must be dismissed at once, and as for the schoolmasters, I incline to believe that Dr. Ralston has in mind not teachers but administrators who occasionally engage in backslapping and other antics, actual or figurative, just to remind the city authorities that the salary roll for this month has not yet been approved. Personally I should view this, even in teachers, as a virtue, a minor virtue, perhaps, but not a fault. It makes them seem less inhuman. "Why should a man whose blood is warm within," asks somebody in Shakespeare, "sit like his grandsire cut in alabaster?"

Touching upon the charges of paganism and racketeering, it would be better for teachers to put in a plea of confession and avoidance. The schools are pagan enough, in all conscience, but for this unhappy condition, they as a body are not responsible. The schools were made pagan nearly a century ago; at least, the process of paganization began at that time, and has never been checked. Starting with the proposition that religion could not be taught in any school supported by public funds, we have come to this—that religion is taught in no schools, except those supported by the Catholic Church. To that melancholy state are we committed, but the responsibility is not to be foisted on the teachers. Many of them toil ceaselessly to protect the child from the baneful effects of education without God, without religion, and without morality. That our secularized schools have not worked out to the maximum of evil that is inherent in secularism, is due to

the efforts of men and women who in every respect are superior to the system with which they are connected.

That the school system is, at least in some regions, a "racket," is true. But why pillory the teacher? He never shares in these wages of sin; he is lucky if he gets his minced salary. As in every political department, so in the schools it is the top of the heap that divides the loot. "Investigating" has long been a popular sport, but it has never been used to show that the schools, the most costly of all public agencies, are very rarely governed by experts in finance and education. Any private association which expended through its local branches about \$2,000,000,000 per year would be rigidly supervised, or it would go on the rocks. But our schools are governed by State and local boards, whose average members attain that rating by offering good will as a substitute for professional ability.

Doubtless there are individual exceptions everywhere. But in the aggregate our school administrators do not compare favorably with similar groups in Great Britain, Ireland, France, and Germany. They may never reach a stage where comparison is possible; certainly not unless they can be divorced from even the suspicion of political control. At present, that consummation, however devoutly desired, is in the far distant future.

In the preliminary report of a survey of secondary education in the United States, published this month by the Office of Education, some results of incompetent administration are catalogued. "Within recent years," for instance, the number of subjects offered by the high school has increased by about 500 per cent. This increase is due to conditions created by compulsory-education laws, to the necessity of finding work for the thousands of young men and women who annually issue forth from teachers' colleges and normal schools, and to the demand for "enrichment of the curriculum." The additions, however, seem to make the curriculum too rich for the average high-school stomach, for in the report, Dr. William Reavis refers with regret to the fact that many boys and girls drop out before the course is completely run. Rating the "holding power" of the Chicago high schools in the first year at ninety-eight, he finds that it drops after two years to thirty-eight. Other schools are worse, and some better; but what proportion of this mortality is due to economic considerations, and what to sheer disgust, is not clear. But it would seem that mental dyspepsia takes a heavy toll, and by the time the youngster should begin his final year, he feels that he has eaten too liberally of this rich diet.

The diet in the elementary and secondary school should be simplified, not enriched. It needs more bread and milk, plenty of green stuffs, and a ban on glucose candies, and similar indigestible junk. Dr. Pritchett and other observers of long experience are recommending this change. They believe that it will form high-school graduates who can write legibly, read intelligently, spell correctly, and add figures accurately. The experiment is worth trying, for it is far from certain that preparatory education in this country is worth either the enormous sums we spend on it, or the twelve years which our children are forced to give to it.



## With Scrip and Staff

THERE has been nothing to attract the attention of the passer-by in St. Clement's Island, on the Potomac River, save for a modest little lighthouse and a few cottages. The ground is low, and in wet weather somewhat swampy. Much of St. Clement's has been washed away by the storms and tides through the centuries, until it is now but a fraction of its former area. Heron Island, next to it, is but a mud bar in the river. As President Roosevelt, however, and lesser luminaries of official Washington pass down the Potomac to their fishing lodge on the Chesapeake Bay, their eyes are now arrested, from whatever corner of the river they may look, by a forty-foot white concrete cross, which marks the site of the first landing of the Maryland Pilgrims on March 25, 1634. Since the "firstness" of that date and place has been somewhat mooted, R. Bennett Darnall, chairman of the Maryland State Tercentennial Commission took occasion to point out, as he began the ceremonies that attended the dedication of the cross on March 25 of this year, that while the colonists may have ventured ashore at various points previous to the day commemorated, the official landing was that described by Father White in his narrative: "Having hewn a great cross out of a tree, we took it on our shoulders, and going in procession to the place selected, the Governor, the commissioners, and the other Catholics all assisting, we erected a trophy to Christ our Saviour, after reciting on our knees with profound emotion the Litany of the Holy Cross."

Governor Ritchie, in his address on that occasion, paid the same frank testimony to the spirit of tolerance shown by the Calverts and their followers that he wrote in his article for AMERICA of March 24. "In this province then governed by Catholics," said the Governor, "those who were tried for violating Calvert's instructions for religious freedom were not Protestants, but were Catholics who had denied Protestants the right to assert their Protestant faith." Most significant were his concluding words: "I officially accept this cross as a symbol of the deathless past, and as a living inspiration for future hope and promise, mutual toleration and brotherly love."

That the cross is the recognized symbol of Christianity, and that the civil power of the State, without fear of betraying American principles, could officially accept such a symbol, when warranted by historic circumstances, was an important point established that day on St. Clement's Island. Another important point is the testimony given for all time, by the State's inscription, to the fact that the Colony was inaugurated with the Mass. It reads:

St. Clement's Island. To this island, in March 1634, Governor Leonard Calvert and the first Maryland colonists came in the Ark and the Dove. Here they landed. Here they took possession of the Province of Maryland, a cross of Maryland wood was erected and the Holy Sacrifice was celebrated. Here they first brought to the New World those principles of religious liberty which have been the chief glory of this State. Erected by the State of Maryland, March 25, 1934.

In the English version of Father White's narrative, the expression used is: "We offered," that is to say the Sacrifice of the Mass; the Latin version reading: *sacrificio peracto*, "the Sacrifice having been performed."

SINCE the Pilgrim is in a chronicling mood, he may add to the record by listing a few other items of interest relative to the recent Maryland celebrations.

1. Father Edward C. Phillips, S.J., Provincial of the Maryland-New York Province of the Society of Jesus, who delivered the invocation at the dedication of the cross and its inscription, acted as the direct successor of Father Andrew White, the "Apostle of Maryland." Hence, though he was at a civil, not a religious function, he appeared in his Jesuit cassock and cape. In his words, Father Phillips recalled "the primacy of spiritual purpose, openly acknowledged by the Lord Proprietary," and the "declaration of spiritual independence, made by the military commander of the infant colony: 'Your Lordship knows that my security of conscience was the first condition that I expected from this Government.'"

2. St. Mary's City, Maryland, first capital of the Colony, was suddenly in the "spot light," says the local chronicler, when on March 23 the new three-cent Tercentennial stamps were sold in its precincts. Covers were sent to King George V, an enthusiastic collector, and to other worthies. It is said that the Maryland issue will be the last to be on first-day sale outside of Washington. In the future, it has been indicated, all stamps will have initial distribution in the nation's capital.

3. The past was brought near on March 25 when, at the celebration at Georgetown Preparatory School, Garrett Park, Md., Father Robert S. Lloyd, S.J., Headmaster of the school, had near him on the altar as he said Mass, the chalice and missal of Father Andrew White himself. "These holy mementoes," said Father Lloyd, "bring us very close to him. They give us the key to his character, his spirit, his power."

4. The replica of the original Maryland State House, under process of construction at St. Mary's City, is now well under way. The exact specifications for this building, including that of the carpentry work that supports its floors and roof, are given in the Archives of Maryland, and are being followed by the present contractor. Ordinary bricks are being used for the outside walls, but these are faced with bricks from old Catholic Bushwood, which was burned down on January 3 of this year.

5. The site of the first church in Maryland, built by Father Copley and the brick-layer Richard Cox, between 1638 and 1643, remains still unmarked. The foundations of the little old chapel were identified by Father LaFarge, of the AMERICA Staff, in the summer of 1932. According to R. Bennett Darnall, above mentioned, about one-half of the \$10,000 has been obtained, largely through the Maryland Knights of Columbus, that are necessary to secure the site of the chapel and rebuild it. Appeals are being made in the hope that some generous person or persons may give the remainder and save this Catholic landmark from oblivion.

THE PILGRIM.



Literature**Portrait of the Artist as Celtophile**

ROBERT McDONOUGH

THE now rather stale Irish literary renaissance boiled other waters than Anna Liffey. The young Irish-American, the bookish one at least, had his imagination caught and hurled along the exciting stream that found its source in the Yeats brotherhood, its power in Joyce, and its meaningful, final development in Sean O'Faolain.

Not that this has been altogether a good thing for the young American: if one must be nationalistic, why choose a fatherland to which you are connected only by the accident of a grandparent's birth, a soft sentimentality, and a few funeral customs? My Irish ancestry has let me in for a deal of bigotry here in provincial New England, and my early moods were so conditioned by the condescending attitudes of those who associated Ireland with illiterate longshoremen and other scamps that sometimes I was tempted to represent myself as Scots, a Calvinist, and therefore of a higher race.

But for all this, whatever culture I had was American, and I could stimulate an enthusiasm for Thoreau and Margaret Fuller with considerably less difficulty than a like emotion for Parnell and Roger Casement. I confess that after I had read a certain amount of the latter-day Irish literature whatever sense of racial inferiority still clung to me dropped away; but this naturally would have happened soon or late—my reading merely accelerated the process.

A bookseller of my acquaintance gave me a list of those who had ordered the Random House "Ulysses" before publication. It is both the truth and a fact substantiating my thesis that all the names listed were those of young Irish-Americans—bookish, slightly agnostic office workers who expected to begin writing their novel in the second week of the next vacation. "Ulysses" is perhaps a poor example: this "farraginous, all-including chronicle" is not at all a parochial brochure, and a young writer might feel that some knowledge of it was a necessary part of his equipment. Why not also Stein, Cummings, Dos Passos? But he is not interested in Joyce as experimentalist—or, for that matter, as sensationalist; to him James Joyce is the most romantic figure post-Parnell Ireland has produced. President de Valera and the ghost of Michael Collins have their points, of course. But alas, how they lack snob appeal!

Now whatever final worth the average novel out of Ireland can be thought of as having, it certainly is not the ideal grazing ground for the young man or woman on whom Irish-American letters depends. It is a truism to say that poverty has smothered a great amount of what might have been our esthetic energy, and the Church has canalized another portion. What little remains should not be squandered in admiration for and emulation of a land and a literature that is as artistically useless for our immediate needs as Iceland and the Icelandic saga.

Francis Stuart had a great vogue last year. Yeats pounded the drum and Yeats' American publishers kept it resounding. He received a splendid press and his rather sappish mysticism appealed to those who enjoy the esoteric, if it is just obtuse enough to frighten away the semi-literate. "Pigeon Irish" was devoured; "The Coloured Dome" was bought and enjoyed; "Try the Sky" was rented and skimmed through; but who knows "Glory"?

At first, Stuart seemed to have everything. There was snob appeal in his symbolism, and he was as easy to read as Dashiell Hammett; furthermore, the novels had the sponsorship of the revered but unread Yeats, not to mention romantic locales and a mystico-voluptuous series of heroines. The man had considerable talent, far more than the average English importation, and he perhaps deserved some of the attention he received. The next Gaelic "discovery" obscured him completely, however: Maurice O'Sullivan and pastoral quaintness had an hour. After O'Sullivan came the commendable though late recognition of O'Faolain. Now we can have, provided we care to have, Rearden Conner.

It is my humble submission that a cursory knowledge of the work of Archibald MacLeish and Jack Conroy is worth more to the young American who hopes to write than a total immersion in modern Irish literature.

A young man told me some time ago that he held Yeats in small regard, because the poet began to learn Gaelic only to give it up later as a bad and barren job. My friend took this to be fine evidence pointing to the fact that the man was essentially a fraud. This sort of person cannot be reasoned with.

It seems to me that the language wing of the Gaelic revival among Americans is the most harmful and beside the point. About once a month I receive a letter from one or another of this group, and the reception is a miracle that must be accredited only to the Yankee sagacity and imagination of the local postal employees. Not content with Gaelicising their own names, they must do the same for mine; sometimes they even touch up the street and number. These obfuscators also affect a genteel brogue. Irish history, they declare, is their principal interest; Synge—whose name they pronounce to rhyme with binge—is their favorite literary charmer. Their ambition is to learn enough of the mother tongue to translate and release upon an eager world one of the great Gaelic classics. Asked, they cannot name a great Gaelic classic. Lever and Boucicault they sneer at, yet they deserve to be called conservative. These are the boys who think of Ireland as a land overrun by saints, scholars, and saucy young women.

While I am about it, I must introduce you to the other group. These lads deprecate the utility of mastering the somewhat difficult Gaelic, and of late find it not easy whole-heartedly to enthuse over the original incendiaries of the movement, Lady Gregory and company. Mr. O'Flaherty's early thrillers pleased them very much, but Frank O'Connor is fast seizing his position of esteem.

Joyce's "Dubliners" they no longer have any interest in: the glamour left when "Araby" and "Ivy Day" were included in anthologies for schoolroom use. Their literary ambition is to write a realistic novel of Irish-American life. "An untapped field," they call it. Reminded of a few sorties into that treasure land, they act as if they had not been listening. They see Ireland as a land excitingly full of sour clergymen, I. R. A. motorcyclists, O'Connell St. harpies, sodden peasants, and carelessly placed heaps of offal.

Really, there is little to simplify a choice between the two groups. And one would not give the matter another thought were it not for the uncomfortable conviction that it is upon these that we shall have to depend for the emergence of the artist.

I know a number of amusing case histories. One young man of surprising literary energy has collected 500,000 words of notes for a projected Irish historical novel. The idea has become so maniacal with him that he now finds it impossible to gather the calm necessary for composition; he has been so busy scouring libraries that he has not found the time to learn how to write. Another is convinced that if he once gets on Irish soil he can begin where Donn Byrne left off. He reads nearly all night, is married and has one child, Moira.

My opinion of modern Irish literature is high, and I daresay it could do with a little deflation: I am quite convinced that its post-War record is more admirable than that of any other European nation. The young men surely would have been more thoroughly bogged had they concentrated on, say, the Bloomsbury group in England. But there can be no conceivable excuse for the prospective American artist to succumb fully to the folksy charm or the bloody excitement of any foreign literary school.

I sometimes feel that this is merely a temporary phenomenon. It may be the case that life in this country has grown so spiritually intolerable to the sensitive young Irish-American that his mind has had to search for a greener row of hills. I am hoping for all I am worth that he soon realizes what he is doing and turns away to forge in his soul something that will finally disprove George Moore's remarks on Catholic literature.

#### REVIEWS

**Recent Political Thought.** By FRANCIS W. COKER, Ph.D. New York: D. Appleton-Century Company. \$4.00.

This valuable contribution to the Century Political Science Series by the Cowles Professor of Government at Yale presents in a most lucid way the dominant political ideas of the last century up to the present time. So confusing have become the ideas of the State and its relation to the individual, and so universal has been the unrest and dissatisfaction with traditional forms into which government had crystallized, that the whole problem of political theory is thrown open for re-examination and discussion. Dr. Coker has successfully condensed the opinions of all sides and types of conservatives and radicals, and given abundant bibliographies on each phase of the discussion. The author endeavors to be objective and impartial in presenting the conflicting claims of the many schools of thought and usually is very successful. The principles and methods of the revolutionary groups as well as

those of the reactionary forms, and the perilous position of democracy, are set forth with detachment, and the reader is helped to follow discussions of our modern problems with clear understanding of the factors involved and with sufficient background and references to complete a thorough study of the most vexing and important problem that threatens the peace of the world. It must be noted that the author neglects in his story and references to do justice to Catholic sources. One would expect to find in such a review of theories, the teaching of Catholic philosophy on the limitations of the State and the rights of all men in a Christian social order.

F. D. S.

**Adult Education and the Social Scene.** By RUTH KOTINSKY. New York: D. Appleton-Century Company. \$2.00.

This book, sponsored with a foreword by Professor Kilpatrick of Columbia, is a plea for carrying the Dewey slogan of "education is life" over to the field of adult education. Adult education is conceived as "an essential component of any effort toward a more desirable social order." It should "concern itself with the important responsibilities of adult life; . . . should contribute definitely toward the devising of means for the solution of current social problems; toward meeting new and emergent problems and toward defining and determining new and ever more desirable goals." The key to the solution of these problems is nowhere indicated; a solution based on religious principles, of course, is excluded. In fact, the Church has failed in this matter of preparing adults for the new social order. The reason is that "the Church" (whether Catholic, Protestant, or Jewish, the author fails to indicate) has insisted on static conceptions:

Right and wrong are not conditions to be brought about or to be changed in the light of changing circumstance and need, but rules laid out in advance to be acted in accordance with; there is an authority which brooks no questioning on the most vital problems and opinions of life. . . . Not until the Church stops demanding that a new and changing world conform to old and fixed values will it be in a position to do adequate work toward the recreation of life, suffusing it with the enjoyment of the so-called spiritual elements.

The social scene that Miss Kotinsky longs for is mildly Marxian, to say the least; little wonder that there is no place for "so-called spiritual values." Presumably this is a Teachers' College Ph.D. dissertation; Kilpatrick's foreword, and the author's expressed gratitude to Childs, Counts, Johnson, Newlon, and Raup of Teachers' College, Columbia, lead to this conclusion. One can only marvel at the amount of subjective opinion that is permitted to enter into an objective research dissertation. W. S. M.

**God and the Astronomers.** By WILLIAM RALPH INGE. New York: Longmans, Green and Company. \$4.00.

The Dean of St. Paul's makes an "attempt to face the view of the process of world history as seen by our physicists and astronomers and with the help of their world view to expose what seems to be the inconsistencies of what is known as modernistic philosophy" (p. 13). We have a review of some of the philosophic consequences that have arisen out of modern scientific interpretations of reality. The notion of progress based on an evolutionary concept of the universe, accomplished through rigid, mechanical laws, is face to face with the inevitable termination in cosmic death as seen in the Second Law of Thermodynamics. In spite of the indifference of some scientists to this contradiction or the evasions of a mathematical interpretation of physical phenomena, it seems to the author that the ultimate outcome can be only a system of pan-nihilism or acosmism. In the relations between God and the world, we are engaged chiefly with finality and God as a Creator. Though these may not be capable of a strict, logical demonstration, they may be admitted on intuitive grounds. For the notion of creation is the logical conclusion of the foundations of science but for the concept of "personality," as an attribute of God, the author "has no affection." This is somewhat startling in one who affirms so strongly his adherence to Theism in the real, Christian



sense. The notion of evolutionary progress, in itself, offers no solution to the cosmic question because it is too vague to be defined and almost impossible of verification in our material world. The true solution lies in hope in God, in the fulfilment of Christian ideals and the adoption of the spirit of the Incarnation in material civilization. It is not too easy to find out just what this spirit is, although the author asserts that truth, beauty, and love are the absolute criteria of "values." Apparently the idea of private judgment in religious matters has colored Dean Inge's view, since he claims that there is no objective revelation; revelation is subjective and intuitive. In the consideration of the eternal world and ourselves, the author defends "a panpsychism; but very different from the modern pluralistic idealism which is often only a thinly disguised materialism grown sentimental" (p. 262). The work deserves much praise for its erudition. The notions of time, evolution, finality, etc., are criticized in the light of so many philosophies from the Greeks to our own day that one cannot but admire the scholarship of the author, and his intimacy with philosophers of all times. Dean Inge is "convinced that the classical tradition of Christian philosophy which the Roman Catholic scholars call the *philosophia perennis* is not merely the only possible Christian philosophy but is the only system that will be found ultimately satisfying" (p. 13). It is much to be regretted that the author, who applies so learnedly other systems, failed to make better use of this so satisfying system. In his discussion of finality, the existence of God from order in the world and immortality, the essential value of the arguments of the Schoolmen seems to have escaped him. J. P. K.

**Autobiography of John Keats.** Compiled by EARLE VONARD WELLER. Stanford University, Cal.: Stanford University Press. \$5.00.

Mr. Weller has achieved a singular editorial triumph in his novel arrangement of the letters and essays of John Keats. Those who have read Maurice Buxton-Forman's definitive "Letters of John Keats," published by the Oxford University Press in 1931, will of course find nothing new, except Charles Cowden Clarke's reminiscence which appeared in the January, 1861, issue of the *Atlantic Monthly*, and an essay patched together from Joseph Severn's letters, the former describing Keats' school days and the latter his illness and death in Italy. The autobiography itself consists of a reproduction of the letters without the conventional salutations and with a frequent change in pronouns and insignificant omissions. Notwithstanding the fact that Keats' letters in their original form are among the most interesting ever written, one cannot say that they suffer very much from Mr. Weller's judicious surgery. The reader does not miss the excitement of the thrilling search for beauty or the penetrating critical insight into the meaning of poetry which amazes those who had accepted the legends of Keats' Byronism. Chapter divisions and numerous pen-and-ink sketches drawn by William Wilke invest the book with an accidental but none the less attractive appearance, and if the editor's stratagem succeeds in gaining readers his efforts are more than justified. F. X. C.

#### BOOKS AND AUTHORS

**Searching for Truth.**—"A footnote to Dr. Orchard's 'From Faith to Faith,'" is what Stanley B. James calls his "The Evangelical Approach to Rome" (Burns, Oates, and Washbourne. 3/6). In a smooth-running style that betrays the journalist, the author treats of the various evangelical movements and agrees with Dean Inge that they have not found themselves as yet. In fact, he goes further and establishes the thesis that all Evangelicalism, if it runs its true logical course, must end within the fold of Rome. He shows how this is true of one prominent member of Evangelicalism. In his chapter on the "Faithful Bridegroom," with unerring logic Mr. James points out that Evangelicalism, and in fact all Protestantism, in the very roots of their history, contain a practical denial of the Gospel they preach.

Further on we see Rome as the true Evangelist forced the issue in 1870 in pronouncing the Papal Infallibility and thus challenging the world to accept or reject its claims. This little book repays the time spent in its perusal by a provocativeness to thought that is refreshing.

"Karl Barth and Christian Unity" (Macmillan. \$2.75), by Prof. Adolf Keller, is one more addition to the vast literature bearing on Protestant theology and will scarcely be of interest to the ordinary layman of the United States. For intellectuals who are interested in Protestant theology and for the keen worker in church unity the book will hold a certain interest. But these pages must make discouraging reading for the Protestant. When not obscure, Barthian theology is unattractive. A string of pessimism runs through its uncertain texture, and since it expels from the fields of the spirit "all sweet communion from the presence of God," one of the fragrant essences of Christianity vanishes. Here again appear the hopeless disunity of the Protestant mind and the weak obscurity of its thought. Therefore this work is in marked contrast with the pages of those who have seen the light and felt the strength that pours from the pinnacle of Peter's Rock. When and if such infusion may come to the spirits of Karl Barth and Adolf Keller, then will they write books as clear and as strong as Frederick Kinsman and Ronald Knox.

Many a fatal and far-reaching mistake in life may be traced to a weakness in the religious training in the schoolroom. The child who has learned not only his catechism, but also the devotions and main devotional practices which nourish and increase the faith in his soul, is well equipped for life's tempestuous battle. "Religion and Living" (Bruce. 75 cents), by Brother Ernest, C.S.C., aims to teach boys how to live their religion. The closing chapter summarizes the monograph by a spiritual inventory which aids a pupil to note his progress and form his resolutions for life after he leaves school.

Catholic study clubs and teachers will welcome the recent brochure by the Rev. F. J. Morrell, Chancellor of the Diocese of Wichita, and Angela A. Clendenin, Chairman of Study Clubs and Executive Secretary of the Catholic Action Committee of Women, Wichita, Kans., entitled "The New and Eternal Testament" (Catholic Action Committee of Women, 307 East Central Ave., Wichita, Kans. 25 cents). This second number of a series published by this Committee contains a study of the Mass, its early history, and its disciplinary canons told in a lucid, simple style intelligible to the ordinary reader and sufficiently dogmatic to awaken reverence and esteem for the morning's Sacrifice. Each section comprises an exposition of its subject, a series of well-selected topics for discussion, a list of thought-provoking questions, and suggestions for papers for the program of the meeting.

**Social Studies.**—Julia Peterkin has already won her reputation as the interpreter, in dramatic novel and description, of the life of the primitive plantation Negro. In "Roll, Jordan, Roll" (New York: Robert O. Ballou. \$3.50) she frees herself from the limitations of the novel, and in simple narrative language tells of the customs and ways, music, pleasures and tragedies that she has herself witnessed in the deep South. She writes with less acrid realism than in her former works; as befits the description of a survival of the older days, untouched by progress and its perturbations: a patriarchal, isolated spot. This impression is heightened by the photographic character studies by Doris Ulmann, that are a striking feature of the book. The tale of the old woman "dreamer" and her aged friend who traveled all the way to Rome to warn the Pope of his impending death is a story to excite curiosity. At any rate, it confirms the sense of loss in the thought of these millions of God-seeking souls whose humble lives would be transformed did they have the Faith and the Sacraments.

Opinion on rural matters has been built up year after year by the annual published proceedings of the American Country Life Association. The meeting of October, 1932, was devoted to the topic: "Adult Education and Rural Life" (University of Chi-

ago Press. \$1.00); and showed the extraordinary progress that has been made in this field, especially during the last twenty years. Of special interest to Catholic readers is the contribution from the Rev. M. M. Coady, of St. Francis Xavier's University, Antigonish, Nova Scotia, telling of the manifold extension program which Father Coady and his zealous colleagues have set so successfully on foot among the farmers and fishers of that country.

**Politics and Review.**—In the fast-moving drama of modern statecraft one is almost buried in multitudinous detail. William O. Scroggs and the research staff of the Council of Foreign Relations have rendered a real service in collecting all essentials in "The United States in World Affairs, 1933" (Harper. \$3.00), which has been carefully edited and introduced by Walter Lippmann. It is not a mere compilation of old reports but a new write-up of important events with names, facts, and figures that one needs in understanding the policy and trends in our dealings with other nations. It is well printed and substantially bound.

Mark Sullivan continues the story of "Our Times," and the fifth volume, "Over Here, 1914-1918" (Scribner's. \$3.75) is a swift picture of men and events during the World War. It is a most readable review, told with the reporter's style and the faithful accuracy for which the author is noted. He has the knack of selecting the most telling events and characteristic details which preserve not only the picture but the atmosphere of the times. Many cuts enliven the pages and even the cartoons of those hectic days are preserved. And the popular songs are reprinted, sometimes with the music. The youth of the nation should relish this very human document of the joys and sorrows before and during the War.

**For Students of Economics.**—"Kemmerer on Money" (Winston. \$1.50), is an elementary but deeply interesting treatise on the much-talked-of subject of the day by the well-known expert on monetary matters, Prof. Edwin W. Kemmerer. The plan followed in the book is well adapted for classroom or study-club discussions and will be easily understood by the general reader. One of the most interesting chapters is entitled "Commodity Dollar," wherein the working of the dollar is explained together with a legitimate criticism of the Fisher plan by proposing weighty objections that would obstruct Fisher's theory from producing practical results. The gold and silver plan, inflation, and deflation are adequately discussed, giving the reader an insight into some of the perplexing problems affecting both creditor and debtor. This book should be read by everyone wishing to become familiar with the important current subject of money. An intelligent reading will help to clarify the hazy notions on monetary matters, so prevalent in every circle.

"What Everybody Wants to Know about Money" (Knopf. \$3.00), planned and edited by G. D. H. Cole, is a book indicative of and responsive to everyman's wide-eyed interest and puzzled gropings in matters monetary and financial. Prof. G. D. H. Cole and one or two of his associates manifest Socialistic leanings in several of the proposed remedies. However, their opinions, expressed as opinions, with restraint and not as dogmas, in no way color the lucid body of explanation and description. Incidentally, Professor Cole's essay on the "Socialization of Banking" should be read in the light of his admission in the concluding paragraphs of his second chapter on "Money and the World Crisis." An introductory glossary of common financial terms would make for greater clarity and obviate the necessity of cross-references in the earlier chapters. Though written by Englishmen, the book surveys the international field, and its frequent references to American procedure, problems, and panaceas make it equally interesting to American readers.

"Rights and Wrongs in Industry" (Paulist Press. 5 cents), by the Rev. F. J. Haas, Ph.D., "Nationalism, the Enemy" (Catholic Truth Society of Canada) by the Rev. P. J. Treacy,

D.D., and "Tariffs and World Peace" (Catholic Association for International Peace, Washington, D. C.), by the Rev. T. F. Divine, S.J., are three well-written pamphlets, describing the enemies of national rehabilitation. Opinions may differ as to whether War debts, mass production, excessive use of machinery, high tariffs, or nationalism, or all combined are blocking the way to prosperity. In any case, at the root of all are discovered selfish greed and the international relations devoid of religion.

**Collection of Legends.**—Marie Schubert has done a splendid piece of work in gathering from all literatures the folktales and legends of the nations which she has arranged in attractive groups, giving a page to each story to which she has added illuminating drawings that vividly catch the spirit of the story and preserve the symbolism that is attached to it. "Minute Myths and Legends" (Grosset and Dunlap. \$1.00) gathers together the materials of imagination that color literature and opera, and presents each story with evidence of erudition in a swift-moving, picturesque style. The "cyclopedia" at the end is valuable for deeper study and quick reference.

**Following the Light.**—Ida Coudenove has written a stimulating book on "The Nature of Sanctity" (Sheed and Ward. \$1.00). Her basic thesis is stated frankly (p. 17): "We are not human enough to be saints. No, right from the outset, from an utterly false notion of piety, we dare not let ourselves become human beings." This book is strong spiritual meat, and there is a deal of frank—at times, maybe a bit too frank—discussion; but this is needed badly if men and women of today are to be enticed at all to try to be saints. The un-humanness of the saints has been stressed too much, and their rehabilitation as every-inch human beings is in order, as Father Martindale has done for some of the saints, notably St. Aloysius Gonzaga; and as Miss Coudenove has done here for St. Elizabeth of Hungary.

Spiritual directors of boys and young men should welcome "Toward the Clerical-Religious Life," (Bruce. \$1.50), by the Rev. Ralph D. Goggins, O.P. The little book is primarily, as its subtitle indicates, a sketch of the requirements, life, and labors of the priesthood in the Dominican Order; and as such it will be of great use to young men in measuring their vocation according to the rule of St. Dominic. As such, too, many Catholics will find it interesting to learn something about the training of the members of that order. But, were that all, the appeal of the book might be rather limited. Fortunately it is not the case, for Father Goggins' first two chapters, namely on the priestly vocation in general and on the religious vocation, give as fine a treatment of that matter as may be found anywhere.

**Books Received.**—This list is published without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BERTRAND OF BRITTANY. Roger Verce. \$3.00. Yale University Press.  
DOCTOR MARTINO AND OTHER STORIES. William Faulkner. \$2.50. Smith and Haas.  
FISH ON FRIDAY. Leonard Feeney, S.J. \$1.50. Sheed and Ward.  
IGNACE PADEREWSKI. Rom Landau. \$3.00. Crowell.  
IRELAND'S LOYALTY TO THE MASS. Father Augustine, O.M.Cap. 3/6. Sands.  
MERCHANTS OF DEATH. H. C. Engelbrecht and F. C. Hanighen. \$2.50. Dodd, Mead.  
MUSIC ON THE AIR. Hazel G. Kinsella. \$3.50. Viking.  
NEGRO PROFESSIONAL MAN AND THE COMMUNITY. THE. Carter Godwin Woodson. \$3.00. Association for the Study of Negro Life and History.  
ON OUR WAY. Franklin D. Roosevelt. \$2.50. John Day.  
ON THE POWER OF GOD, VOLUME III. St. Thomas Aquinas. 7/6. Burns, Oates, and Washbourne.  
PHILOSOPHIE RELIGIEUSE DE KANT, LA. Bernard Jansen. Librarie Philosophique.  
ROMANTICISM OF HOLINESS, THE. Father James, O.M.Cap. 5/. Sands.  
ROOSEVELT YEAR, THE. Edited by Pare Lorentz. \$2.75. Funk and Wagnalls.  
RUSSIA CHALLENGES RELIGION. George Mecklenburg. \$1.00. Abingdon.  
SAINT BERNADETTE OF LOURDES. 3/6. Burns, Oates, and Washbourne.  
SECRET OF THE LITTLE FLOWER, THE. Henri Ghéon. \$1.75. Sheed and Ward.  
SOCIAL PROBLEMS. Henry George. \$1.00. Schalkenbach Foundation.  
SS. TRINITATE IN SE ET IN NOBIS, DE. Paul Galtier, S.J. 40 francs. Beauchesne.  
STATE NAMES, FLAGS, SEALS, SONGS, BIRDS, FLOWERS, AND OTHER SYMBOLS. G. E. Schankle. \$3.50. Wilson.  
SUNDAY GOSPELS FOR THE LAYMAN. Rev. L. J. Kreciszewski. \$1.00. Tonkin.



## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### "... and One of Two Literally"

To the Editor of AMERICA:

I don't see why your dramatic critic pokes fun at the language Gertrude Stein uses in her new opus, "Four Saints in Three Acts." Elizabeth Jordan does not like such a sentence as "In face of in face of might milk sung sung face to face in face."

But haven't we heard exactly such language time and time again, and don't we yet at intervals, when the choir gives us one of the non-liturgical Masses? Many is the time I have heard: "Credo credo credo in unum in unum credo credo in unum credo in unum" and so on to the end, when we are regaled with eight or ten Amens. Evidently Miss Stein heard one of these Masses sung and saw her life work ahead of her.

San Francisco.

HARRY E. MAGEE.

### Advice to the Young

To the Editor of AMERICA:

May I use your columns to address the love-smitten professional student who wrote the heart-breaking appeal in the issue of AMERICA for March 31? I would advise him to continue his professional studies, and, if it just must be, to continue his present very tentative relations with the lady of his choice but mutually not to the exclusion of other young people. But there should be no engagement whatever. The engagement, when it does come, should be a matter of a few months or better of a few weeks.

Twenty-three is very young. Ten years from now this student will smile at his present seriousness. He ought now to throw himself into one or many diverse activities—charitable, athletic, political. Boy welfare, for instance, or even his State National Guard. He ought to try hard work and intense concentration. He ought to pray hard, receive weekly Communion, persevere, keep clean and undefiled.

This the undersigned has done in his own time. It was entirely possible, despite the jeers of his professional associates who could not use the Divine aid of the Sacraments. After my past thirty years of non-Catholic contacts, non-sectarian schools, army camps, the Mexican border, the War, the medical and maternity clinics, founding asylums and private practice, I still insist the young man can still keep himself clean and undefiled.

To Eileen Leary's girls I should say: Interest yourselves in many activities. Early marriage is desirable, but not always possible. Do not pass up a fine young man because you may have a nice job and he may not have much. Status has a way of changing. Selfishness is at the bottom of most spinsterhood, but not all. And don't waste your precious youth waiting for the gentleman to make up his mind. Don't consciously put off matrimony. Too many girls want the world, want to make good, want this and want that, until it is too late or very late. You do have some say in the matter.

To the ladies over twenty-five (specifically the objects of Miss Leary's concern): You are possibly handicapped by habits of thought and action that with the passing years are molded, crystallized, and difficult to change. Aside from that what do a few years more or less mean, age being a matter of the spirit, and a subject rather vulgar to sensitive souls? A gracious Providence, knowing always what is for the best, may reward your prayers and simple trust; even as my own lovely helpmate was rescued from "dire oblivion" at the advanced age of thirty. Her younger and older single sisters still wonder how it all happened. She certainly was not consciously looking for a mate. Our contacts were diversified—Catholic, literary, and collegiate activities.

As a parting word, avoid mixed marriages. Avoid as you would "parrot fever" or the plague the very beginnings of this catastrophe. The non-Catholic party of the other sex is *not* for you. The birth prevention issue will rise up between you. It seems to me the mutual practice of the Faith by parents and children is the happiest feature of married life. Don't throw yourselves and your happiness away.

Address Withheld.

MEDICO.

### The Layman and the Missal

To the Editor of AMERICA:

It is encouraging to see the laity take an increased interest in the Liturgy of the Church, and in their desire to take an active part in the official worship, to point out the difficulties and obstacles that stand in the way of attaining their desired end. Every priest who is in sympathy with the Liturgical Movement, will appreciate the suggestions made by J. Van Der Gracht in the issue of AMERICA, for March 31. The first two suggestions could be perhaps more easily attained if each owner of the Missal had that little pamphlet entitled: "How to Use a Daily Missal." It is an English guide for the laity to follow the Mass with the proper Commemorations, Preface, etc. just as the so-called "Ordo" is for the priest. This pamphlet can be procured from E. M. Lohman, 415 Sibley Street, St. Paul, Minn.

The other suggestions of saying Mass without excessive speed and teaching the children how to take an active part in the Holy Sacrifice indeed must be attended to by the priests themselves if we are ever to have the Catholic world pray the Mass instead of pray at Mass. But even in this, the layman will find valuable information in the inexpensive pamphlets, published by the Liturgical Press, Collegeville, Minn. A postcard will bring him a circular of all these publications with short comments on the matter treated in each one.

When our Catholic people will understand the Mass as they indeed ought to understand it, then they will no longer need to be told that they are obliged to come to Mass on Sundays and Holy Days; they will want to come.

Prairieburg, Iowa.

S. J. K.

### In Defense of the R.O.T.C.

To the Editor of AMERICA:

In a recent issue of a widely read Catholic weekly Mary McGill complained about the inclusion in the collegiate curriculum of a compulsory course in military training.

Contrary to popular opinion the R.O.T.C. is not a factory which turns out militaristic youth. The young man who takes this course is not under obligation to the War Department. He is not militaristic; he is a stern advocate of strong defensive armament and any dignified attempts at the preservation of international peace. The Regular Army men with whom he comes in contact are not disciples of Mars; they do not preach the glories of war. These soldiers are more likely to tell him that mud, water, and slop do not make a comfortable bed, and that cooties are very annoying bed fellows. They will also tell him that bullets can be used by the other side, too, and that the boy on the other side will not stand there and take it quietly as a target does. After hearing the cold, hard facts the student considers the dove of peace a friend with whom he does not wish to part.

In time of national emergency we do not want our young men to say, "I am sorry that I have but one life to give for my country." We hope, instead, that with the help of the training they get in the C.M.T.C. or the R.O.T.C. they will be able to say, "I am sorry that I have but one life to live for my country"

Of course a voluntary unit, such as suggested by Miss McGill, cannot maintain the discipline necessary for a good course. If the officers of a voluntary unit are strict, the new Frosh are warned not to take this course and the R.O.T.C. unit goes out of existence. If they are not strict, the students do not learn what military orders are.

Westchester Co., N. Y.

JOSEPH STAGER.

## Chronicle

**Home News.**—Disagreements between employers and labor in the automobile industry remained unsettled on April 12. On April 9, a strike of 5,600 motor parts makers was settled on the basis of a ten-per-cent wage increase. On April 8 the new National Automobile Labor Board was severely criticized by 300 American Federation of Labor officials meeting in Detroit. They charged that the board should have considered first the important problem of representation, rather than alleged discrimination. The Mechanics Educational Society of America, an organization of tool makers, was threatening a strike unless their proposals were met by the manufacturers. They asked for a twenty-per-cent increase in hourly rates for all tool and die makers and for a 36-hour, five-day week. A definite change in the methods of the NRA was ordered on April 7. General Johnson instructed Code Authorities to bring code violators into Federal courts for action, submitting evidence direct to District Attorneys instead of to Washington NRA headquarters. The orders become effective April 17. On April 9, General Johnson left for Miami to join President Roosevelt. He left orders for a reorganization of the NRA, decentralizing authority and delegating many of the powers he formerly held. Personal and administrative staffs were established with full authority and responsibility for decisions. The steps were described as the logical outcome of the transition from the codification of industry to the enforcing and administering of codes. On April 6, the first criminal prosecution for violations of the NRA code was directed at a dye works in New Jersey, and the plant was fined \$1,000. The Senate considered the tax bill, and on April 11 adopted the Couzens ten-per-cent added tax on each personal income-tax return for 1934, by a vote of 43 to 36. The Senate Committee on Banking and Currency continued its redrafting of the revised Fletcher-Rayburn Stock Exchange Regulation bill. On April 11, it eliminated the margin provisions of the Treasury and Federal Reserve Board experts and substituted one by Senator Glass. This eliminates all fixed margin provisions. An amendment added on April 9 would displace the Federal Trade Commission and the Federal Reserve Board as the agencies for controlling the Stock Exchanges, substituting a governmental commission appointed by the President. On April 10, a special House committee investigated the charges of Dr. William A. Wirt that "brain-trust" members were plotting the destruction of the social order. On April 11, Secretary Wallace moved under the Grain Futures Act to suspend the trading privileges of Arthur W. Cutten, grain speculator, on all grain exchanges of the country. Cutten was charged with repeated disregard of the law by concealing his trades and positions in wheat futures. The case was assigned for hearing on May 14 at Chicago. President Roosevelt returned to Washington from his vacation on April 13.

**Philippine Reforms.**—Governor General Murphy's slum-clearing project to clean up the mud flats of the Pasig River roused opposition for the first time since his arrival in the Islands. The Pasig River district has had for twenty years the worst health record in Manila. The Filipino-owned *Tribune* attacked the Governor as a visionary and regarded the condemnation of these slums as inhumane and impracticable. Other newspapers, however, supported the Governor's project, and he was going ahead with the clean-up. His plan involved the condemnation of most of the shacks, rebuilding with regard to sanitation, draining and filling the low spots, and carefully disposing of waste. Wherever possible, demolition and rebuilding will take place with the consent of the landlords. Only when this is refused will condemnation proceedings be resorted to. In reorganizing the Philippine Constabulary the Governor appointed Col. Basilio Valdez, Chief of the Constabulary, and Col. Guillermo B. Francisco, Chief of Staff. This move was interpreted as a further development in the work of preparing the Constabulary for autonomous operation when and if the Philippine Independence Act becomes operative.

**France in Ferment.**—The nation seethed last week over Premier Doumergue's attempts to balance the budget by economies. A balanced budget meant a choice between inflation or pay cuts, the Premier pointed out. Nobody wanted inflation; nevertheless each group threatened by the Government's economy proposals howled its protest in turn. When the Finance Minister announced that among the civil workers there would be a ten-per-cent reduction in personnel and a five to ten-per-cent cut in wages, the mint employees struck, the Parisian telegraphers indignantly quit work, the National Syndicate of Tax Collectors threatened to disorganize the Government's financial services by sabotage, and the powerful Confederated Cartel of Public Services (a union of Government workers) announced a threefold campaign of resistance: a series of local demonstrations, a national day of protest, and a big publicity drive of tract and billboard advertising. Meanwhile Premier Doumergue was attempting to exercise his powers of persuasion upon the veterans, who proved almost as recalcitrant as the civil employees. To meet the 1,250,000,000-franc saving imposed on the veterans, his Government proposed a three-per-cent cut in pensions, with perhaps a lottery to be applied to the pension fund. While the ex-soldiers debated this sacrifice, public interest shifted to the Chamber, where one of the major sensations of the Stavisky scandal had developed. Theodore Lecouve, First President of the Court of Cassation, the nation's highest judicial post, testified concerning a conversation he had held with Magistrate Prince shortly before the latter's murder. His testimony indirectly threw the blame for Stavisky's long freedom and even for the Prince murder upon ex-Premier Chautemps' brother-in-law, Attorney General G. Pressard. Judge Lecouve carefully disclaimed any attempt to make the latter charge, but France buzzed with the sensation nevertheless.



**Reorganization in Austria.**—It was expected that the new Constitution would be proclaimed on May 1. Many adjustments were under way to preserve Chancellor Dollfuss' Patriotic Front, and in satisfying the Heimwehr leaders without turning the State over to a military dictatorship. Rivalry between two leaders of the Heimwehr, Prince Starhemberg and Vice Chancellor Emil Fey, was an important factor in the realignment of defense forces. It was said that the "Defense Front" controlled by the Heimwehr would include all other defensive military organizations. Instead of political parties the "Patriotic Front" would be the only civilian body. By this plan the Catholic Social group would cease to exist as a political or defensive organization. It was rumored that Major Fey would continue as Vice Chancellor and Minister of War, controlling the national army, and Prince Starhemberg would also be Vice Chancellor and Minister for the "Defense Front" organizations. Prince Alois Schoenburg Hartenstein of the Catholic Social party was spoken of as Minister for National Defense, which would give him authority over all military units.

**Russian Trade Future Uncertain.**—Many misgivings were uttered from Moscow since the recent passage of the Johnson bill by the United States Congress whereby loans were forbidden to countries defaulting in their debts to the United States. Even the collapse of all trade between Russia and the United States was foreseen. There would be in this country, it was suggested, no further sale of Soviet bonds, of which about \$3,000,000 worth had already been sold in the United States. Notes of the Amtorg Trading Corporation, Soviet commercial agency in New York, would no longer be discounted. Efforts were made to maintain the Soviet official position that the present Government is not in default, since it repudiates the debt of \$187,000,000 contracted under the Kerensky regime. Russia's claims against the United States for the American occupation after the World War were not taken seriously by American officials, in view of the small amount of the actual alleged damage and the many counter claims of the United States. Soviet trade circles were alarmed over the dwindling sales to the United States, though they claimed they could obtain orders with other countries.

**Germany's Creditors.**—The committee of creditors, long and medium-term, who had been sitting at Basel, Switzerland, for the adjustment of Germany's foreign-debt obligations, decided on April 11 to convoke a full conference of creditors to meet with the Reichsbank in Berlin at the end of April. England, Holland, Switzerland, Sweden, and the United States were represented. It was agreed unanimously that the difficulties were of transfer only, not of Germany's incapacity to pay. Hence the idea of conversion, or permanent interest reduction, was rejected. The position taken by Dr. Hjalmar Schacht, governor of the Reichsbank, was, briefly stated: (1) Germany has nothing to transfer; (2) her gold is gone; (3) her export balance is bad and getting worse; (4) after

June 30 she can pay in scrip only. Critics of the Nazi regime claimed that Germany, though ninety-per-cent "autarchous," that is, able to supply her own needs, nevertheless was in great need of raw materials, which she could pay for only by her exports. They also charged an undue expenditure of revenue on propaganda. Gold continued to drop in the Reichsbank's reserve, but holdings of foreign currency increased, giving the ratio of reserve on April 10 at 6.9 per cent. Rumors that recent hostile acts against Catholics in Germany had led to a break in negotiations between the Vatican and the Reich was denied from Rome. Chancellor Hitler called for the punishment of those Nazi officials responsible for the unjust attack made by the Hitler Youths on a Catholic Youth organization on Palm Sunday.

**Disarmament Conference to Reconvene.**—At a meeting in Geneva on April 10 of the bureau, or steering committee, of the world disarmament conference it was decided to reassemble the full conference on May 23 of this year. The bureau would meet on April 30 to prepare for this. The impetus to this decision seems to have been afforded by the general alarm over the international armament race. Said Arthur Henderson, chairman of the conference, in opening the meeting: "In almost all the leading countries armament budgets are beginning to increase . . . if we close down tomorrow you would go home to face difficulties in comparison with which the troubles which you are now wrestling with would seem insignificant." The decision came as the result of a conference in Paris between Mr. Henderson and Louis Barthou, French Foreign Minister.

**Changes in Outlook.**—In several ways the conference would appear to be reassembling on a somewhat different basis than was the case at its previous sessions. There was considerable mooting of the Italian proposal to confine the discussions to the limitation rather than the reduction of armaments, which would include the conceding to Germany her right to rearm—of course, within limits. This would mean a break with the treaty of Versailles. French opinion was said to favor this course, rather than to continue further in the ineffectual duel with Great Britain over the positive sanctions that the latter country would be obliged to give in order to satisfy French fears as to reduction. The British still appeared uncertain as to how far they could go with any guarantees over and above the promise of consultation in case of violation and the adoption of treaties of non-aggression. Another important change of outlook was the tendency to revive the idea that land and air armaments should be stabilized by the League Council itself, instead of by the cumbrous duplication of a permanent disarmament commission. No indication was afforded as to whether the United States would see its way towards participation in the conference; nor was this country ready to abandon its neutral rights.

**Czech Comment on Roman Protocols.**—On March

21, Dr. Benes, Czechoslovak Foreign Minister, discussed in the committee on foreign affairs of the national Assembly the protocols between Italy, Austria, and Hungary, signed at Rome on March 17, 1934. In Dr. Benes' opinion, the Italian proposal, which would involve closer political and economic ties between Italy and Austria, could have no hope of realization if it were designed to give Italy influence in Austria at the expense of other countries or if it infringed upon Austria's independence. But if it would effect some agreement among the Central European countries with the cooperation of Italy, France, and Germany, it would be a great contribution to peace in Central Europe. The only natural and practicable solution of the Austrian problem would be the recognition of her absolute independence and integrity under general European guaranty. In the meanwhile the cause of Czechoslovakia's internal peace was being hastened by negotiations which were under way aiming at collaboration between the Slovak [Hlinka] Popular party and the Czechoslovak [Sramek] Popular party.

**Cuba Declares Debt Moratorium.**—President Mendieta signed a decree on April 10 declaring a moratorium on foreign debts for an indefinite period. According to Dr. Joaquim Saenz, Secretary of the Treasury, the moratorium will apply only to amortization payments and will terminate when the annual revenues reach \$60,000,000. He stated that all interest and service payments would be met on the dates due. The moratorium will apply to the Morgan and Speyer loans, which total approximately \$52,000,000. In Dr. Saenz's opinion the moratorium would not last more than two years. Dr. Carlos Saladrigas was appointed Secretary of Justice. Dr. Miguel Suarez was appointed Secretary of Labor.

**Plots in Rumania.**—Political forces were greatly agitated over the verdict rendered in the cases of those accused of the murder of Premier Ion G. Duca. Constantinescu, Caranica, and Bellinache were sentenced to life imprisonment. Those charged with complicity, including Corneliu Codreanu and General Cantacuzenu, were released. Reports spread that the Cabinet would resign, but the King prevailed on Tatarescu to continue his Government. On April 8 a plot was discovered to murder King Carol, members of the royal family, and Mme. Helene Lupescu.

**Bolivia-Paraguay.**—A brief Paraguayan communiqué announced on April 8 that sixteen miles of Bolivian trenches were taken in the vicinity of Camp Jurado. The report indicated that the Bolivian left flank had been turned and the entire line had collapsed. It also stated that only a small force of Bolivians, west of Camp Jurado, were now in the way of an advance on Fort Ballivian. Meanwhile the report of a revolt in Bolivia on April 5 had escaped the barriers of strict censorship. According to Peruvian newspapers the revolt was led by military cadets of La Paz, who were determined to oust President Daniel Salamanca because of his part in the overwhelming

defeat of the Bolivians in the Chaco last December. About 100 persons were killed in Plaza Murillo before the cadets surrendered. According to the latest dispatches from Peru the revolt against President Salamanca had spread to other parts of Bolivia.

**Turkey Hands Over Insull.**—After much confusion and failure of efforts to secure delays Samuel Insull was to leave Istanbul on April 12 for Smyrna, where he was to be delivered to United States authorities and be returned to America for trial. The Turkish Government acknowledged the cable warrant for Insull's arrest by Vice Consul Burton Y. Berry, and declared through Attorney General Kenan Bey that Turkey's stand on the legality of its actions could not be questioned by Insull's lawyers.

**Norwegian Catastrophe.**—Two Norwegian villages, Tafjord and Fjöra, were engulfed by waves when on April 7 a huge cliff fell into a fjord. Fifty-seven persons were drowned and many were injured. The small wooden houses of the villagers were smashed to splinters or carried off by the flood.

**Mexican Events.**—On April 2, the National Anti-Reelectionist party of Mexico adopted a plank advocating absolute freedom of conscience and religious liberty. In the State of Tabasco, the Governor was reported to have ordered the razing of the Cathedral to allow the construction of anti-Catholic and Communist centers.

**Spanish Festivities.**—The Spanish Republic celebrated its third birthday last week, since it was in April, 1931, that the municipal elections precipitated the flight of King Alfonso. In memory of the event the Cortes took a three-day recess and a national holiday was declared throughout the country to be celebrated with bull fights, street dancing, and general rejoicing. The state of alarm, the mitigated form of martial law which had been in effect throughout the country for several months, was lifted.

Next week, an article that has been held out unavoidably for two weeks will be printed. It is W. Patrick Donnelly's interesting report on "Leo XIII and History."

Last week the Catholic Book Club held a three-day Book Conference in New York, together with a large exhibit of books. Next week AMERICA's Literary Editor, Francis Talbot, will tell its story.

The recent labor troubles in Detroit and elsewhere will give especial timeliness to Edward B. Lyman's paper, "Looking Ahead in Labor Relations," in which he will propose a new and provocative plan.

Another good article will be A. Longfellow Fiske's "The Return of Oratory."